

ABBAY DORE.

HEREFORDSHIRE

ITS BUILDING AND

RESTORATION.

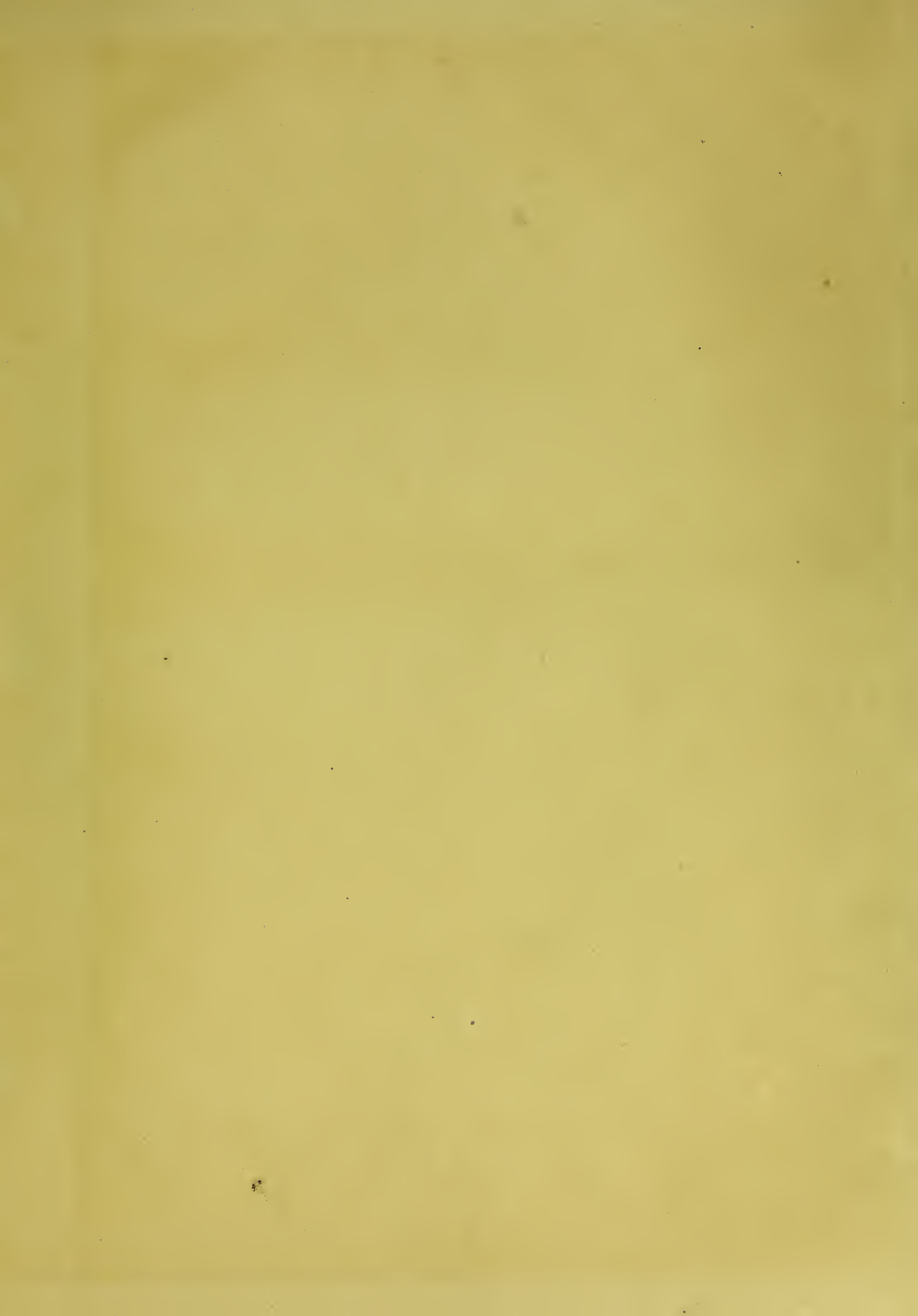


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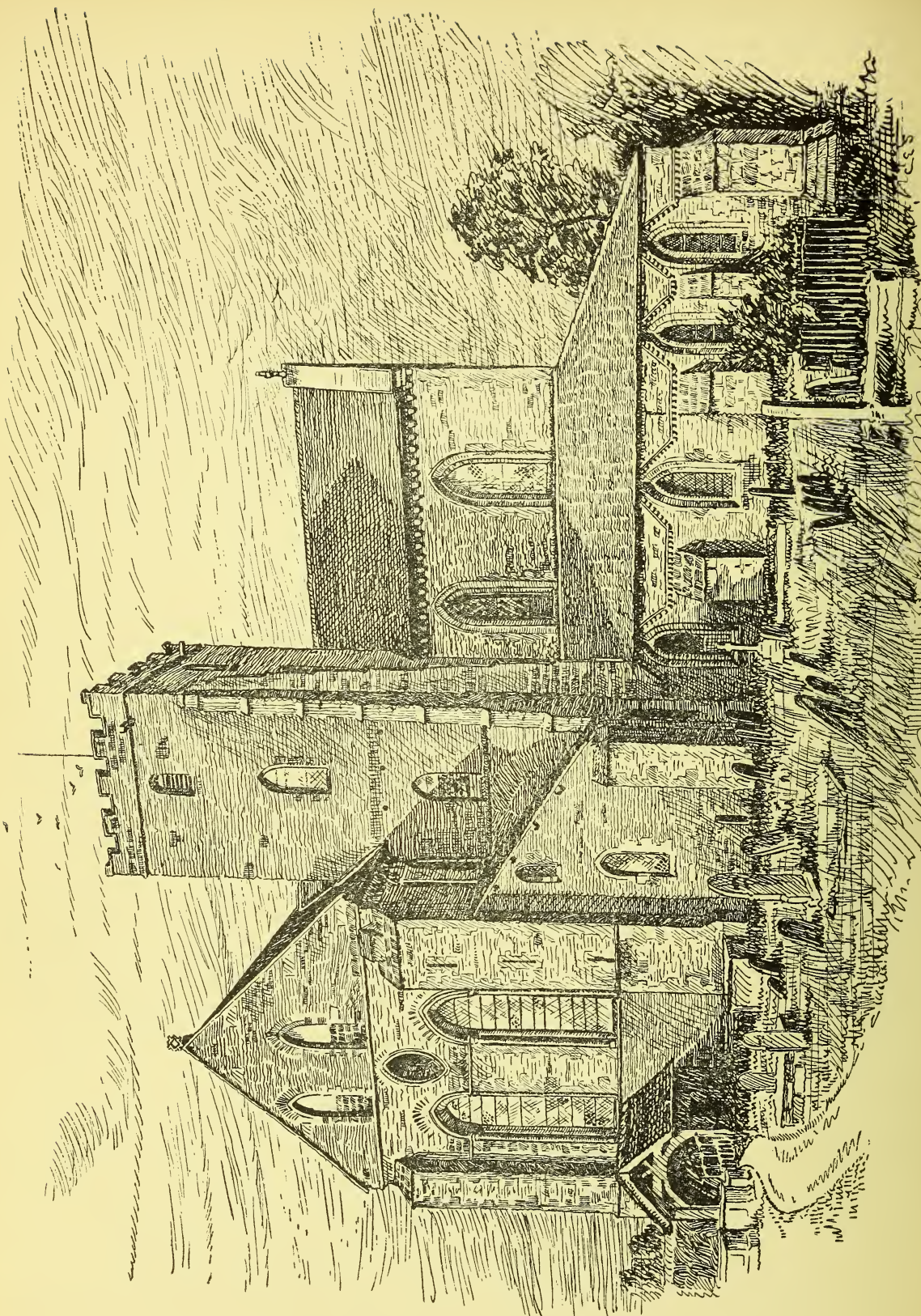












DORE ABBEY FROM THE SOUTH.

ABBEY DORE,  
HEREFORDSHIRE,  
ITS BUILDING AND RESTORATION.

BY  
EDWIN SLEDMERE.

WITH 27 ILLUSTRATIONS,  
OF WHICH 20 ARE DRAWINGS FROM PHOTOGRAPHS,  
BY CUTHBERT ERNEST SLEDMERE.

HEREFORD:  
JAKEMAN AND CARVER.

—  
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## PREFACE.

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In this attempt to gather together into a more or less coherent whole all that is known of the history of Dore Abbey, as far as it can be ascertained, I have made free use of the material available in the various publications mentioned below.

The absence of special qualification for such a task on my part is sufficient reason for allowing my authorities to speak for themselves, and this, with some exceptions, has been the plan to which I have adhered in the following pages. The chapters on the Cistercians may not seem altogether unnecessary by way of introduction; in them I have endeavoured to trace the rise, progress, and downfall of the Order, from its foundation to the Dissolution. The succeeding chapters follow in natural sequence, and continue the story of the Abbey through all its vicissitudes down to the present day.

Situated as it is in a remote corner of Herefordshire, close to the old Roman road which recent discoveries show passed through the village, the Abbey has escaped much of the notice with which other abbeys less inconspicuously placed have been favoured. To the Cistercians it must have been the ideal situation, its romantic surroundings in its "valley of gold" contrasting strongly with the melancholy forest of Cîteaux, the birthplace of the Order. Here all natural beauties lend themselves to study and peaceful meditation. The pioneers of the new Order were from the first vowed to the strictest poverty and abstinence, and began the erection of an Abbey of modest dimensions, to be subsequently enlarged, as they increased in wealth and importance. They became successful beyond their anticipations, and it was this very success that led to their undoing. Their abstinence gave place to indulgence, their poverty to wealth, their chastity to laxity of morals. "They are bad neighbours, the white monks," was a byword of reproach, and expresses all too mildly the opinion of those who suffered from their rapacity and extortion. But they were great builders, and the Abbey is a monument of their architectural skill, which may be accounted to them as a set-off to much that was objectionable in their later years. In their buildings they laid great stress on sound construction, and Cistercian architecture may be fairly described as a combination of ascetic ardour, temperate good sense, straightforward procedure, and practical utility. Their gradual decline from primitive purity and zeal is not pleasant reading, and the Dissolution was in part

## PREFACE.

the natural outcome of the falling off from the lofty aspirations, and a sad, though not unexpected result, of the departure from the high ideals of the great Orders which preceded it.

To the benevolence of Lord Scudamore, we owe the restoration in the seventeenth century, and though the nave is gone, enough remains to constitute a unique example of a restoration which is also a restitution, for ample compensation was made for the loss of the old Parish Church, its place being taken by the majestic pile now happily beautified for divine service. The later reparations have been carried out in a spirit of preservation rather than destruction, and in a manner to which exception can hardly be taken, even by the bitterest opponent of restoration. The caustic words of Ruskin\* may have been justified in their day, but they are without application to Dore Abbey.

My grateful acknowledgments are due to Mr. Roland W. Paul—probably the greatest living authority on the Abbey—who by his many contributions to “The Builder,” and his other papers on the subject, has placed all interested under a lasting obligation to him, and none more than myself, for without them this book could not have been published. And here also I record my thanks to the Rev. Canon Bannister, for permission, most freely given, to use material in his masterly work “The History of Ewyas Harold.” Among other works I have quoted from or consulted, are the Chapter on the seventeenth century restoration by the late Mr. Blashill; “Giraldus Cambrensis,” published by the Authority of the Lords Commissioners of His Majesty’s Treasury, under the direction of the Master of the Rolls (8 vols.), Volume 4; Matthew Gibson’s “A View of the Ancient and Present State of the Churches of Door,” 1727; a paper by Mr. Clayton, in the “Hereford Times,” Dec. 16th, 1856; “A History of the Welsh Church,” by Rev. C. J. Newell, M.A., and others. And lastly, I am greatly indebted to my son, Mr. Cuthbert Ernest Sledmere, for his excellent series of drawings from photographs, which go to embellish, and materially add to the value of, this book.

E. SLEDMERE.

*March, 1914.*

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\* “Of course all restoration is accursed architect’s jobbery, and will go on as long as they can get their filthy bread by such business.” “Now I am the last person to call any restoration whatever, judicious; of all destructive manias, that of restoration is the frightfullest and foolishest.”



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# ABBEY DORE, HEREFORDSHIRE.

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## CHAPTER I.

### THE BUILDERS OF DORE ABBEY.

#### THE COMING OF THE CISTERCIANS.

THE coming of the Cistercians may be fairly entitled to a place among the great events of history. Gregory the Seventh was dead. One of the most celebrated of the popes and famed as a preacher, he was gifted with a most excellent courage, for he had not hesitated when occasion arose to excommunicate an emperor and compel him to do penance barefoot for three successive days. For twelve years he had ruled with a firm hand, and had insisted on administrative reforms in the church and on a reformation in the morals of the clergy. This great improvement in the papacy coincided with the foundation of the religious orders and with the outbreak of the crusades.

Among the foremost to be animated by the zeal inspired by Gregory, and which followed on a lengthened state of apathy or indifference, to use no harsher terms, was a little band of twenty-one monks of the abbey of Molesme, in the diocese of Langres, in France, who "were dissatisfied with the manner of life and observance there." In the early part of the year 1098 they severed their connection with their brother Benedictines, with whose rule they were at variance, and set out on that journey which ended with the foundation of one of the greatest and most powerful of the religious orders. Encountering without murmur severe hardships, and undismayed by the wild and savage country through which they wandered by tortuous

and rugged paths, their travels led them to the forest of Cîteaux—wild forest—twelve miles south of Dijon, in the diocese of Châlons, in the province of Burgundy. Here, in a vast swampy solitude, through which ran a small stream suggestively called *Sans-fonds*, they arrested their march and took possession, by permission of the lord of Beaune, of this most unpromising country, hastily constructing their first monastery of trunks of trees. The name of the forest, Cîteaux, suggested their title, and henceforth they were known as the Cistercian, (*Cistercium*) or white monks, the reformed Benedictines. They were afterwards also known as Bernardines.

We hear of a certain Odo, duke of Burgundy, full of compassion for their miserable situation, furnishing them with provisions “for a long time,” giving them also additional land and cattle to stock it, and sending workmen to assist them in completing the monastery, which must have been of a very simple and primitive character, for its inauguration took place on March 21st, the Palm Sunday of the same year. Here the monks began to live a life of “strict observance according to the letter of St. Benedict’s rule,” but for some years the new institute seemed little likely to prosper; few novices came and the order seemed doomed to failure. But on the death, in 1109, of Abbot Alberic, successor to Robert, the founder of the order, who had been compelled by papal authority to return to Molesme, the Englishman Stephen Harding, afterwards canonized, became abbot. He was a Benedictine monk, born in Devonshire, of noble descent, a born ascetic, who set himself to restore the order to its primitive austerity. It was, however, not until the accession, in 1113, of St. Bernard, that the rapid and wonderful development set in. The “mellifluous doctor,” who spent two years in the Monastery, brought it to such widespread popularity that speedily seventy monasteries of his own foundation arose to attest to his saintly life and eloquence, and in 1128, the twenty-ninth year of the reign of our first Henry, the order was introduced into England by William Giffard, Bishop of Winchester, the first establishment in this country being founded at Waverley, in Sussex. Here they increased in favour so rapidly as to excite the jealousy of other religious bodies, whilst their profession of greater austerity seemed to reflect on the laxity of those who, bound from the first by a less strict rule, had not even attempted to fulfil its easier requirements.

At the time of the suppression of the monasteries by Henry VIII., the little band had so increased in numbers that seventy-five abbeys and twenty-six nunneries were attached to the order in England alone, while, spread all over Western Europe were houses, which, at the greatest extension of the order, numbered close on seven hundred and fifty, some of them being of almost incredible magnificence.

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## CHAPTER II.

## THE RULE OF THE CISTERCIANS.

THE Cistercian order was founded to represent the strictest interpretation of the rule of St. Benedict, which they professed to observe with rigid exactness. They rejected alike all migrations and all developments, and tried to reproduce the life exactly as it had been in St. Benedict's time ; indeed, in various points they went beyond its austerity. The most striking feature in the reform was the return to manual labour, and especially to field work, which became a special characteristic of Cistercian life. The Benedictines reckoned among its members a large body of eminent men, who in their day rendered immense service to both literature and science, and were, in fact, the only learned class of the middle ages, diligently transcribing manuscripts, and thus preserving for posterity the classic literature of Greece and Rome. The Cistercians, devoting much of the time to manual labour which the Benedictines gave to reading and study, became the great farmers of those days. It was as agriculturists and horse and cattle breeders that they exercised their chief influence on the progress of the civilization of the later middle ages. At the beginning they renounced all sources of income arising from benefices, tithes, tolls, and rents, and depended for their income wholly on the land. By the middle of the thirteenth century they had monopolised the wool trade of the kingdom.

For the black habit of the Benedictines they substituted white, as being mystically symbolic of the spotless purity of St. Mary, to whose memory it was a standing law that all Cistercian monasteries should be founded and dedicated. "The life of a monk was not only one of penitence, but was like that of the angels, and therefore he wore white garments to show the spiritual joy of his heart."

The habit consisted of a narrow tunic and a long robe with sleeves, with a cord round the waist, black scapular, and shoes and stockings, a black cloak being





CISTERCIAN MONKS.

*From a fourteenth century MS. in the British Museum (holding the hands crossed and concealed by the sleeve was an attitude of humility).*

added when he went beyond the walls of the monastery. The words poverty, celibacy, and obedience convey but a faint notion of the discipline to which a Cistercian monk had to conform, even in the minutest details of every day life. He might not wear a cowl, nor a shirt, gloves nor boots. He could not leave the cloister except on some special occasion; he must mend his own clothes, clean his shoes, and take his turn in supervising the kitchen. From Easter to September he had but one meal per day. He had no meat and seldom even fish. If he departed from strict rule, if he even forgot to tie his shoe, he had to confess and endure penance. As a rule he had to keep silence: the times when he might speak, and

the places, were strictly limited. The times for washing and shaving and bleeding were settled for him. He was neglectful of his person, even to the extent of harbouring vermin, not, we may be sure, from a love of dirt, but for the mortification of his flesh, though it is possible that this form of austerity, like others, was not rigorously enforced at all times and in all monasteries.

This general severity of rule extended to the monastic buildings: there must be no high tower, only a wooden bell cot, and but one bell. No rich carving, no representation of the human figure, no picture except that of the Saviour was allowed, no stained glass, no gold or silver plate. The furniture and ornaments of their establishments were in keeping—chasubles of fustian, candlesticks of iron, napkins of coarse cloth, the cross of wood, and only the chalice of precious metal. "Notwithstanding their coarse bread and hard beds there was a cheerfulness about the Cistercians which may in great measure be attributed to what we should now call a sympathy with nature."

Among these monks whose choir and religious duties took up a considerable portion of their time, were lay brothers, who were introduced on a large scale. Re-

cruited from the peasantry, these simple uneducated men, who could neither read nor write, were employed in the many menial offices which a large monastery would require. They formed a body of men who lived alongside of the choir monks, but separate from them, not taking part in the canonical office, but having their own fixed round of prayer and religious exercises. A lay brother was never ordained and never held any office of superiority. Some dwelt in the abbey itself; others in the scattered and lonely granges around it. They tended the flocks and herds, and worked as shoemakers, tailors, and blacksmiths. Whenever the bell of the abbey rang for a canonical hour they fell on their knees and joined the brethren who sang the office in the Abbey Church. Thus in every Cistercian abbey there were two monasteries, one of the lay brethren, another of the clerics. The relations between them were of the closest kind; these children of the soil and artizans were looked upon as brothers, and were by special law of the order to partake in all spiritual advantages as though they were in-monks, which they were in all but name, for they made their vows in presence of the abbot like other brethren.

By this system of lay brothers the Cistercians were able to play their distinctive part in the progress of European civilization. But the system was abused, and the number of lay brothers became excessive, there being in some cases as many as two hundred, or even three hundred, in a single abbey, a number quite beyond the resources of the monasteries, so that by the close of the fourteenth century the numbers had shrunk to relatively small proportions.

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## CHAPTER III.

## THE CISTERCIANS AND GIRALDUS CAMBRENSIS.

FOR a hundred years, *e.g.*, till the first quarter of the thirteenth century, the Cistercians were the most powerful order and the chief religious influence in Western Europe. Then their influence began to wane, chiefly because of the rise of the Mendicant frairs, who ministered more directly to the needs and ideas of the new age. But some of the reasons for their decline were internal. Their very *raison d'être* consisted in their being "reformers," which meant a return to primitive monachism, with its field work and its severe simplicity. Any failure to live up to the ideal proposed worked disastrously among them. Relaxations were gradually introduced in regard to diet and simplicity of life, and other causes were at work which contributed to their decline. "The tendency of each order in turn, was to grow laxer and laxer, and to become more and more conformed to the wicked world around." Tolls were admitted and benefices incorporated; the farming operations tended to produce a commercial spirit; wealth and splendour invaded many of the monasteries, and the choir monks abandoned field work. With this incoming of wealth the true rule of St. Benedict was forgotten or neglected. Disorders crept in and the more ardent and austere members branched off from time to time to found new orders, of which the Trappists are best known. The order had fallen into decay and disrepute long before the Reformation period, and many of its establishments had been closed. That the monks of Dore were not exempt from the general decline will be seen below.

To Giraldus de Barri, called from his native country "Cambrensis" and by his enemies, Sylvester,—or the Savage—the latter a name which seems to have been used as a general term of reproach against the Welsh in the 12th century, we are indebted for much of our knowledge of Dore and its monks. Gerald de Barri was born at the Castle of Manorbier in Pembrokeshire in 1147, and was, on his father's side, of



Norman descent. His uncle was Bishop of St. David's. A zealous churchman, obtaining ecclesiastical preferment in England, Canon of Hereford, Archdeacon of Brecon, he was nominated successively for the see of St. David's, Llandaff and Bangor, but the recommendation was overruled by the king and vetoed by the pope. He was private chaplain to Henry II., whom he accompanied on his expedition to France. He was also preceptor to Prince John, with whom he travelled in Ireland in 1185. Though disfigured by much credulity and personal vanity, his account of the times left to us in the "*Speculum Ecclesiæ*" has a certain value, though it is not an adequate representation of the state of the Church in general, or of the Church of England in particular. As a view of the condition of the church at home it is disappointing. Of the state of the parochial clergy and of their flocks, of the influence of their teaching on the morals, the manners, the education of the people, we learn next to nothing. These are subjects which do not engage the attention of Giraldus. He is exclusively occupied with the enormities of the monastic bodies, their ambition, their wealth, their profusion, and their wide and flagrant departure from the strict observance of their rules. The author is narrow, partial and unsatisfactory. Even of monasticism he is not either a faithful or comprehensive chronicler, nor yet an earnest satirist. His picture of it is derived from the most contracted view and the most meagre materials.

The bitterest sarcasms levelled against the monastic houses by sovereigns like Henry II., by wits like Walter Mapes, even by the thoughtless and the vulgar, find a welcome resting place in these pages. "A monk's hood is not always a sign of sanctity." "Don't put your trust too much in the habit of the religious." "The Cistercian has a white exterior but an interior the contrary of whiteness." These and similar sayings copiously illustrated by stories and anecdotes from all quarters, probably supply the reason why there never existed more than one copy of the book, and that one the author's own; as a collection of monastic scandals could not be acceptable to monks in general, who were in his day the sole custodians and disseminators of literature. The main shafts of his censure and his bitterest animadversions were reserved for the Cistercians. "Of the great Monastic orders . . . the most active and unscrupulous were the Cistercians." "The Cistercians were the reverse of strict and orderly in their lives."

The rule of the Cistercians contained the severest enactments against self-indulgence, luxury and display, yet if we are to believe Giraldus, they were of all monastic orders the most grasping, avaricious and self-indulgent. It is well to bear in mind that this was said by one who hated all monks, and Cistercians most of all. It must be admitted that he had suffered much through their treachery in at least two cases, before he added a new clause to the Litany as often as he repeated it: "From the malice of the monks, and especially of the Cistercians, Good Lord deliver us." Yet he draws a candid and pleasing picture of their *early* manners. "They avoided all superfluity in dress, shunned coloured garments, and wore nothing but woollen. In cold weather they put on them no furs or skins of any kind, and made no use of fires or hot water. As was their clothing so was their food, plain and simple in the extreme, and they never ate meat either in public or private, except under pressure of serious illness. They were conspicuous in charity and given to hospitality; their gate was shut against no one, but stood open at morning, noon, and evening, so that in almsgiving they surpassed all other religious orders. Moreover, seeking out the desert places of the wilderness, and shunning the haunts and noise of crowds, earning their daily bread by the labour of their hands, and tilling the waste solitudes, they brought before men's eyes the primitive life and ancient rule of monastic religious—its poverty, its spare diet, the meanness and roughness of its dress, its abstinence and austerity in all things."

This reputation for sanctity and innocence they did not long retain, either in the estimation of our author, nor, it must be confessed, did they deserve to retain it. Their poverty and their frugality, it is true, preserved them from those grosser vices into which monks of the richer orders were apt to fall, but it exposed them to the more hateful temptations of pride and avarice. None were more greedy in adding farm to farm, none less scrupulous in obtaining grants of land from wealthy patrons, and, what was far worse, in appropriating the tithes and endowments of parish Churches, and pulling down the sacred edifice to suit their own interests, as at Dore.

Giraldus offers some sort of apology for their misdeeds in this respect, and attributes their greed to the hospitality which the Cistercians indefatigably exercised

in their unbounded charity to the poor and to strangers, "and because they have no revenues, like others, but live entirely by labour and the produce of their hands, they greedily seek for lands with so much effort, in order that they may provide sufficient means for these purposes, and so they strive to get farms and broad pastures with unabated perseverance."

From the same source sprung not only those vices and corruptions which eventually destroyed the order, but the necessity of engaging in secular employments, which exposed them to great temptations. These occupations necessarily brought them into perpetual contact with the outer world; and scandals arose such as Giraldus has detailed with no sparing hand. Monks engaged in the sale of dogs and horses, visiting markets, chaffering for wool and hides, or driving bargains for worn out oxen, were not a spectacle likely to enhance their estimation or even improve themselves, in short, theirs were the vices of poverty.

The most fruitful cause of the demoralization and disorder of these religious bodies, and that which paved the way to their ultimate destruction, was the practice of sending a small portion of their number to occupy cells and chantries erected in districts remote from the parent monastery. Removed from the stricter discipline of the larger house, often without the means of carrying it on, no longer under vigilant supervision, the tenants of these cells, as they were called, soon abandoned, under various pretences, the rigid rules of their order. They gave themselves up to the pleasures and pursuits of a country life without restraint, indulging the gratification of their appetites to the scandal of their order. . . . "It is wonderful" says Giraldus, "that monks thus sent to the poorest places would rather live on coarse black bread and a mess of stale pottage, than in their chief houses with all their beauty and rich ornaments," and he adds that the saying had become a proverb, indicating the most obstinate and inflexible resolution "Rather than do this I would return to my monastery."

Various circumstances contributed to plunge these monastic establishments into debt, but above all other drains on their finances were the multitudes of real or pretended travellers, pilgrims, beggars and vagabonds of every kind, that haunted day by day the abbey gates and would not be denied a dole of bread or money. For their



liberality in this respect the Cistercians were conspicuous, but this liberality was not always prudent or even just.

It must be remembered, what is constantly overlooked or forgotten, that all these religious societies were societies of laymen, *as well as* and not of ecclesiastics. The monks were not spiritual men, they were not clergymen entrusted with the cure of souls. As monks they neither preached, nor heard confession, nor administered sacraments nor exercised any spiritual function whatever. They were laymen and nothing else but laymen, bound indeed by vows of poverty, chastity and obedience, such as any layman might take upon him now, and yet in so doing would not cease to be laymen. They were associations of laymen appointing their own chaplains and possessing ecclesiastical property, but not ecclesiastics on that account. And it is as laymen that they must be judged, not as spiritual men. In passing sentence upon them it is but just that all these considerations should be taken into account.

They might have continued unmolested but for their two great enemies. They were hated by the clergy and nobility, by the latter for their wealth and their vast possessions, by the former with more justice. For they had emancipated themselves entirely from episcopal control, they had drawn into their hands a great part of the church's maintenance, they had stripped the parish priest of his endowments. No bishop could enter their demesnes, no official serve them with a process. Marriages, burials, baptisms, all the services of the Church, and the emoluments, they had usurped throughout the whole extent of their wide estates. Secure in the favour of Rome, no suitor, however just his cause, had any chance against them when they were an opposing party. Thus their power was dreaded no less than their riches, and exposed them to the malice of those who envied, and of those who disliked them, malice not slow to avail itself of the opportunity offered by Henry VIII.

*laymen*  
*(as well as*

*secular*

*monks*  
*the monks of*  
*the monks of*  
*the monks*  
*of the monks*

## CHAPTER IV.

## THE CISTERCIANS AT DORE.

**I**N strong contrast with the friendly tone of his description of the early manners of the Cistercians are the vitriolic terms of fierce animosity in which Giraldus indulges in his treatise, "The Mirror of the Church." Into this he gathers together all the scandalous tales of the monks of Dore, painting in vivid colours all the darker traits of the monastic orders with the vigour and skill of a consummate artist. We would fain hope that it is a somewhat distorted picture he gives us of the seamy side of life in the abbeys and priories of that day, for it is a tremendous indictment he brings against them. Of their self-indulgence he speaks plainly, and he charges them in no measured terms with gluttony. Instead of "one meal per day from Easter to September, no meat and seldom fish," he says, that though the Cistercians prided themselves on their austerity, yet at Dore they fared sumptuously every day, and "in little companies of four and six, or ten and twelve, they feasted on flesh, boiled and roast, fried and well stuffed."

It instances the antipathy of Gerald towards the monks when he relates with evident appreciation the bitter sarcasm which Richard I. levelled at them when a holy man named Fulke reproved him for his vices. "You have three daughters," said Fulke, "pride, licentiousness, and avarice; and as long as they shall remain with you, you can never expect to be in favour with God." Quoth Richard, "I have already given away those daughters in marriage; pride to the Templars, licentiousness to the black monks, and avarice to the white." Holy men were very plain-spoken in those days, but they met their match in the early Angevins. That the stringency of the rule against self-indulgence and avarice had become considerably relaxed the following seems to show.



"It happened one Christmas day that two of the monks of Dore were at Hereford at the palace of the Bishop William de Vere. And the Bishop, asking his servants whether the two monks had plenty of fish, and such other food, as suited the rule of their order, Giraldus himself, sitting at the Bishop's side and hearing this, said, 'unless I am mistaken, the monks want your dispensation to eat flesh to celebrate the day.' A servant, having been sent to enquire, the said monks, amid the contemptuous laughter of all, were feasted according to their gluttonous desires. An excellent priest also, vicar of a neighbouring parish, who had again and again been of service to the abbey of Dore, once went to pass the night there. After being received without honour and entertained on the scantiest fare, he wandered through the rooms and offices, and came at last on an inner chamber, where he found the abbot and eight or ten monks feasting royally on fatted capons, geese and flesh of all kinds, and drinking the choicest wines and mead out of silver cups. The good priest departed with much indignation, resolved never to return, and never again to do a service to the monks of Dore."\*

Dore Abbey attained to its highest pitch of prosperity during the closing years of the twelfth century under Abbot Adam. It was already becoming rich and prosperous when he became abbot, for, in addition to various grants of land, as will be seen later, he was always seeking to enlarge his domain, daring any crime to add a few acres to the abbey lands. His usual practice was to send his monks to find out the sick in the neighbourhood, "especially the Welsh, as they were simpler minded and more easily deceived." To them he would promise to open the gates of paradise in return for a gift suitable to the means of each. And the monks of Dore by this time devoid of scruple, were nothing loath in aiding and abetting him. They visited very assiduously the widow of Robert, Lord of Ewias, knowing that she was sick, and would leave much money, and was now very near her end. Never ceasing from their solicitations, "with all the solemnity of psalms and prayers with which men were wont to be made monks, they made her a monk with tonsure and cowl complete." A curious question arises here. Had she recovered would she have been taken to the abbey and left with the other brothers in the refectory and dormitory? Exactly

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\* *Speculum Ecclesiæ.*

the same thing these monks of Dore did in the case of the mother of John of Monmouth, and the custom seems to have been imitated elsewhere, for, shortly afterwards the sister of the same John of Monmouth was made a monk of Flaxley, which was also a Cistercian house.

Even forgery the abbot did not shrink from if need arose. A certain knight named Gilbert owned a piece of land at Bacton, which the monks had long coveted. The abbot often invited him to Dore, and entertained him with choice dishes and wines. One day he made the knight drunk, and himself signed a deed of gift, already prepared, making over to the abbey the rich farm so long desired. Using this document the monks obtained possession of the land "which they hold to this day."

Worse even than this, the abbot incited by his greed, seized the church of Bacton, and wrested a church bringing in thirty marks a year or more from the canons of Llanthony. And, most profane of all, bribing the patron and even the bishop himself, he seized the abbey of Treschoit and turned it into a barn. Hence the countryside proverb, "They are bad neighbours, like the white monks."

But the crafty abbot did not stop even here. To greed, robbery and forgery he added subornation of perjury, and by plausible tales, backed up by the lying evidence of one Ralph of Arden, he obtained from King Richard some three hundred acres of the royal domain adjoining the abbey lands, on the pretence that they were wild and rough, and that they offered secure refuge to the Welshmen and robbers. So the needy and covetous king took the three hundred marks offered, and the abbey was enriched by a splendid tract of fertile land containing excellent timber.

One more venture he had, encouraged by his success, and an additional two hundred acres, the finest piece of land in all the royal forests, with a stream for a mill, were added to the abbey. On King Richard's death, his successor, John, who knew the value of the land, at once stripped the abbot of his new possession, being in his turn compelled by ecclesiastical censure to give back the land he had taken away. For the coming of the new archbishop of Canterbury, Stephen Langton, had strengthened the church, and the monks became secure in their possessions, though it

was not until 1216, when John was at the point of death, that they were able to extort a confirmation of the grant.

Seven hundred years have passed away and Time has dealt more kindly with Abbot Adam than did Giraldus. The receding centuries have gradually mellowed and softened the harsh lines of his character, so that it may yet be invested with the halo of sanctity by a forgiving and forgetful posterity. Indeed, the then vicar of Dore, in 1727, wrote of him, "he made such proficiency in all kinds of virtue," together with more, which will be found in a succeeding chapter, and concludes with: "Whatever corruptions of manners had invaded the cloisters in those days, it seems to have found no entrance here at Dore . . . the most eminent for strictness of discipline and piety and learning of all the Cistercian monks . . . this place was held in great reputation and esteem."

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## CHAPTER V.

## MIRACLES WHICH OCCURRED IN THE HOUSE OF DORE.

DORE was not without its miracles. It may quite possibly be that the fame of the wonderful miracles worked at the tomb of Bishop—afterwards “Saint”—Thomas Cantilupe of Hereford, with the resultant acquisition of wealth to the Cathedral in the shape of offerings, was not unknown at Dore. From the nature of the “evidence” given at the investigation at Hereford\* it would seem that mediæval credulity was not unfavourable ground to work upon, but whether any advantage accrued at Dore from similar thaumaturgic wonders, does not appear. The following—having a strong family resemblance—are the only two examples recorded, and if they may be taken as fair specimens, one may well suppose that no large addition to the funds followed. They are taken from a thirteenth century MS. in Hereford Chapter Library.†

“It is read in Tobit (xii. 7). To reveal and confess the works of God is honourable. To the honour of Christ therefore we relate what happened in the monastery of Valley Dore, a Cistercian church of Hereford Diocese. A certain lay brother, suddenly siezed by serious illness, requested, after the custom of the Christian religion, that the viaticum of the Eucharist should be given him. And when it had been brought to him, and he had received it in his mouth, he was altogether unable either to break it with his teeth, or to swallow it. But with his tongue he revolved it hither and thither whole and untasted, until the priest who had given it, extracting it with his fingers from the wretched man’s mouth, and putting it in his own mouth, swallowed it with wonderful ease. Meanwhile by the brothers, who stood around, marvelling at this, it was earnestly begged and advised that the man should examine his conscience lest some venom of sin might lurk in his heart, since he was unable to receive so great and so salutary

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\* See “The Hereford Miracles,” by Canon Bannister, in *Woolhope Transactions*, 1902-4, p. 377.

† I am indebted to Mr. Langton Brown for this translation from a MS. “in a minute angular xiii. century hand . . . a jargon of scriptural phrases, themselves barbarous equivalents of Greek equivalents of Hebraisms.”



a medicine. But he, more oppressed by human shame than by fear of God, professed that there was nothing he was conscious of. At length however, taking the elders' more reasonable advice, he begged for his abbot to be sent for ; to whom with much tears and contrition of heart opening his conscience and laying bare his shamefulness, the Lord's Body presented to him again, he with entire felicity received and swallowed.

We relate moreover another eminent miracle of our Lord Jesus Christ, which happened at Trescoyt, a grange of the aforesaid monastery. As Easter therefore drew near, the feast day of Christians, a solemn day with throngs unto the hour of the altar, wherein namely, not only regular but also secular Christians, the old with the young, rich and poor together, receive at the hour of the altar the food of life, the nourishment of the soul, the Body of the Lord : the Master of the lay brothers of Dore, as is customary in that house, went up to the aforesaid grange to communicate both the secular tenants and the lay brothers. And when all the brothers of the community having been communicated he was communicating the secular persons, there was present among them a certain youth—young indeed in age, and handsome in body, but inwardly disfigured by the deformity of sin. But when he had presented himself beneath the priest's hand to receive the Body of Christ behold what is marvellous is to be told. To himself indeed his mouth seemed to be quite wide open, but to the priest and the other bystanders so closed, that not even the least particle of the sacred Host could be inserted : and so that wretched man left the sacred supper without having supped—namely in confusion because he had not been to confession.

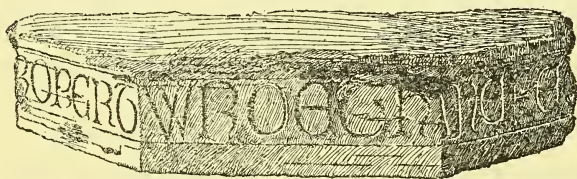
All things therefore having been duly fulfilled, the priest took the man and more secretly speaking with him about his conscience, at length with difficulty extorted from him the truth of sacred Confession. Meanwhile is revealed according to the prophecy of Isaiah " the old covering of Judah " and the [load] laid by the hands of Satan on the tongue is extracted and dispersed. And since, the wall having been dug through, very bad abominations appeared (see Ezek. viii. 8. 10) the man is sent to the bishop, and obtains the antidote of salvation : to the praise and honour of our Lord Jesus Christ. Amen."

## CHAPTER VI.

## THE BUILDING OF THE ABBEY, 1147—1536.

## A CHRONOLOGY.

AUTHORITIES differ slightly as to the precise date of the building of the abbey, which is generally accepted as 1147, though it may possibly have been a few years earlier. The earliest record in existence is probably that given in the *Llyfr Baglan*, which, whatever may be said for the authenticity of its pedigrees, apparently cannot be relied on for historical accuracy: "Sir Robert Wroth, knt., *who lived before the Conquest*, was beneficiall to the house and Abey of Doore, and buylded a great p'te thereof, as it appereth bye his name gravene in the pillars of the Churche in these wordes, 'Robertus Wroth, miles, me fecit.'" There is an obvious error here, as the Cistercians were not in existence until 1098. An interesting find by Mr. Roland Paul has, however, brought to light a stone inscribed "ROBERT WROETH ME FEC(IT)."



INSCRIBED STONE IN NORTH TRANSEPT.

This stone is now in the north transept. It seems to confirm part of the statement in the *Llyfr Baglan*, but, either Sir Robert did not live before the Conquest, or the date usually

assigned to the building of the abbey must be ante-dated by a hundred years. Another record also assumes an abbey earlier than 1147. "The Charter of Maud the Empress for creating Miles Earl of Hereford, is attested, amongst others, by William of Dour, whom I suppose to be abbot then,"\* (viz., A.D. 1141). The only explanation of which this is susceptible, except on the theory of an earlier building, is that this William of Dour was not the abbot of Dore.

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\* Gibson.

Whatever value may be placed on these two records in favour of an older abbey, the consensus of evidence in the three following references to its founder certainly point to the later date as being in all probability the correct one :—(1) “ The abbey of Dour [was] founded in Kynge Stephen’s Daies, by one Robertus Ewias, so caullid bycause that he was Lord of parte of Ewis. The Fame goethe that King Harald had a Bastard namyd Harald, and of this Harold part of Ewis was named Ewis-Harold. This Bastard has issue Robert founder of Dour abbey.”\* (2) . . “ The former Lords, hence called Barons of Sudley, were of an ancient English race, deducing their original from Goda, the Daughter of King Ethelred, whose son Ralph (de Maigne) Earl of Hereford, was the father of Harold, Lord of Sudley.”† (3) “ In Edward the Confessor’s Days was Ralfe Earl of Hereford, whose son Harold in the Time of William the Conqueror had two Sons ; John Lord of Sudley, and Robert ; which Robert residing at the Castle of Ewias in Herefordshire, took his Surname from that place : near to which he founded the Abbey of Dore.”‡

Earl Ralph, grandfather of Robert the founder, was therefore nephew of Edward the Confessor, and grandson to Ethelred the Unready. He had earned his nickname of “ Ralph the Timid ” in the fight with Gruffydd, Prince of North Wales, when Hereford Cathedral was burned, and seven of the Canons slain. It seems pretty clear that Leland is in error in the pedigree given above. Camden and Dugdale agree in tracing the descent of Robert the founder of the abbey from Harold of Ewias, Lord of Sudeley, son of Ralph, Earl of Hereford, the son of Goda (or Godgifu), daughter of King Ethelred and sister of the Confessor, and Canon Bannister gives it thus in a Genealogical Table of the House of Ewias in “ The History of Ewyas Harold.”

The names of Robert Earl of Ferrers and Walter de Clifford are sometimes given as founders, the confusion no doubt arising from the custom of giving the title of Second, Third, Fourth, &c., founders, as a compliment to “ the greater sort of Benefactors.”

To the generosity of Robert Fitz-Harold, eldest son of Harold, Lord of Ewias, then, we owe the foundation of the Cistercian abbey of Dore, in which he was buried,

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\* Leland.

† Camden.

‡ Dugdale.



and where his supposed tomb with recumbent figure in full armour may still be seen. He also, as the Cartulary of the priory of Ewias shows, made five grants to the monks of Ewias, and he was also a benefactor to the alien priory of Crasswall. He was very wealthy and well able to make such generous gifts to the church, for the lordship of Ewias, which fell to him, contained, according to one account, no less than forty-seven fees held direct from the king, with others. He was not only a man of the very noblest birth, but also of the highest courage, and, unlike his grandfather, was a warrior from his youth up, living only to fight the ever restless Welsh on his western border.

To enable us to follow the growth and gradual expansion of the abbey until it attained to its full development, and thence to its ultimate decline, the following dates, particulars of benefactions, and of some persons of "polite learning, strict religion, and great policy that adorned it," are given in chronological order :—

1128. Introduction of the order of Cistercians into England by William Giffard, Bishop of Winchester, at Waverley in Sussex.

1147. The probable date of the foundation of the Abbey.

1149. The fourteenth of Stephen, and two years after the presumptive foundation of the monastery, Walter de Scudamore, knight, gave a parcel of his ground called Fulke's Mead to the abbey.

1170 (*circa*). The Sitsylts, ancestors of the great family of Cecil, were benefactors to the Abbey. "Baldwyn Sitsylt, Knight, gave certaine lands in the township of Kigestone (sic) [parishes of Kingston and Dore] unto the Moonkes of Dore, and granted unto the same Moonkes freedom of common and pasture and other liberties in his woods."\*

1185. Probably the date of the completion of the enlargement of the presbytery and additions of choir aisles and eastern aisle.

1200. "*Adam*, a Monk of *Dore*, a Man of great Note, was educated here; where he very profitably spent his younger Years in the Study of the liberal Arts

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\* Dr. Powell's "*Historie of Cambria*," 1584.



and Sciences. He was an ardent Lover of *Poetry*, *Philosophy*, and *Musick*; attaining to great Accomplishments in all. To which he added Piety and strict Regularity of Life; and made such Proficiency in all kinds of Virtue, that he was elected Abbot of this Monastery of Dore. About that Time, there were divers Contentions between the *Seculars* and the *Monks*; upon which Occasion *Silvester Giraldd*, a learned Man, and eminent among the Clergy, wrote a Book entitled *Speculum Ecclesiæ*: in which he charged the *Regulars* with *Avarice* and *Lust*, not sparing even the *Cistercian-Monks*. *Adam*, to vindicate the Honour of the *Religious*, and especially those of his own Order, wrote a Book against *Giraldd's Speculum*. He wrote also a Book of the *Elements of Musick*, and some other Things, particularly, *Satyrs* (bitter ones enough) against *Simon Ashe*, Canon of *Hereford*, *Silvester Giraldd's* Advocate, and Friend. This *Adam* flourished in A.D. 1200, in the reign of King John.”\* In a previous chapter—The Cistercians at Dore—some later acts of Abbot *Adam's* life have been given. These would seem to belie the promise given by his “piety and strict regularity of life,” but as there were two abbots of the same name it is not certain to which of them the stories of *Giraldus* refer.

1216. King John, in the seventeenth year of his reign, “gave, granted, and confirmed to God, and the church of St. Mary of Dore, and to the monks of the Cistercian order there, serving God, all that land, which lieth between the water called Dore, and the rivulet which is called Trivelbrook.”† “And, besides what this extensive grant comprised, they had, in process of time, several places in this parish, which still retain the name of Granges or Barns, or Granaries, for the Abbey. And all this corn, or grain, without any decimation, was their own:—the monks being exempted from the payment of Tythes of all lands in their own occupation, by the Pope.”‡

1233. King Henry III. confirmed all the donations, grants and sales, made to the abbey from the date of its foundation.

1236. Caducan, or Cadwgan, Bishop of Bangor—to which see he was advanced in 1215—“by dispensation of Pope Gregory IX., was a Man of Singular Piety and Skill

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\* Gibson.

† Dugdale.

‡ Gibson.

in all the Sciences, but chiefly celebrated for his Knowledge in Divinity. He left his See in 1236 and laid his sacred Dignity aside, exchanging a plentiful for a poor Estate, and becoming a Monk in the Monastery of Dore. Here he spent the Remainder of his Life in holy Meditations and Psalmody, Day and Night. Neither did his Study languish through Devotion; nor his Haste to Heaven himself, hinder his directing of others thither. He left behind him a *Looking Glass for Christians* (a volume of Homilies) a learned work. He died in the Monastery of Dore and was buried there, as is universally agreed."

1248. Griffin ap ..... granted to the Abbot and Convent of Dore licence to take clay in Kilpeck. The record is almost illegible.\*

1260. By this time large grants had been made to the monastery, so that it "became possessed of extensive estates," in what manner and by what means as to some of them we have already seen. Notwithstanding these many gifts and acquisitions, the monks experienced some difficulty in completing the structure, so that they had recourse to Peter de Aquablanca, Bishop of Hereford, who granted them his Hortatory letter, recommending their design "and exciting all persons to assist them in it." To invoke the liberality of the pious, he granted "to all them that were truly penitent, and did confess, and contribute anything to the building" of the sumptuous church of Dore, twenty days Abatement, or Release of the penance which was enjoined them. This probably refers to the completion of the Nave.

1275—1282. Bishop Cantilupe, Saint Thomas of Hereford, consecrated the abbey at the risk of his life. "The Bishop of St. David's, who claimed the right as pertaining to his see, was supported by Baron Tregoz, a nephew of Cantilupe, who had pecuniary interests at stake. These, however, had no effect on his uncle's judgment, nor was he deterred by the show of military force assembled. He resolutely proceeded on his way under protection of his escort, and completed the ceremony at some personal risk. Finally, after reference to the Law Courts, the question was decided in his favour."† The consecration shows that the abbey was now considered as complete, it having been "blessed" only in its earlier stages.

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\* Augm. Misc. Papers, No. 209.

† Cantilupe Registers. Introduction by Canon Capes.

1283. The household expense book of Bishop Swinfield of Hereford shows that he called at Dore on the invitation of the abbot, who is also recorded to have visited the bishop.

1272—1307. When Edward I. succeeded to the throne, and the prelates, earls, and barons, and the rest of the nobility of the realm had taken the oath of allegiance to him, Llewellyn the son of Griffin, a prince of Wales, was also required to take the same oath, and the King gave power and commission to the abbots of Dore . . . to receive the said oath of allegiance in his name. In 1274, and again in 1275, the abbots were deputed to meet Llewellyn at the ford of Montgomery, but in each case the crafty Welshman excused himself from keeping the appointment. In the same reign the monks possessed a revenue of £26 14s. 9d., besides the tithes of several neighbouring parishes, viz. :—Bacton, Grosmont, Peterchurch, and others “as is generally supposed” which they had “appropriated.” We must remember that money was at that time more than twenty times its present value.

1319. Alan de Plokenet, lord of the neighbouring castle of Kilpeck, “gave to the abbey and convent of Dore, the advowson of the church of St. Andrew at Lugwardine, near Hereford, with all the chapels adjacent to it in ‘Irchynfelde’ (Little Dewchurch, Hentland, Llangarron, and St. Weonards) with their appurtenances, to have, and to hold the said advowson to them and their successors for ever.”\*

1330. The name of Richard Stradel, doctor of divinity, occurs as abbot. He was probably a native of these parts, as the name appears in two or three places near. He wrote “Omélies upon the Pater Noster, and upon the whole Text of the Evangelists.”

1331. John la Warre, lord of Ewias, “demised and granted to God, and St. Mary, and the abbot and convent of the monastery of the vale of Dore, the advowson of the church of Wyketoft, in the county of Lincoln.”

(Deeds of lands were also given by Robert Earl of Ferrers, Geoffrey de Genevile, Walter de Clifford and his wife, the Alans of Allensmore, and others whose benefactions can still be partially identified.)

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\* Dugdale.



1335—6. The kings of England at different times employed the abbots of this secluded place on important embassies. In the eighth year of King Edward III., the abbot was so sent, in company with Stratford, archbishop of Canterbury, and Sir William de Clynton, knight, to Philip, king of France, “to treat and agree upon all things in difference and dispute,” and again the next year, with the bishop of Norwich and some others; and to enable the said abbot to prosecute his negotiation, he had assigned him out of the exchequer the sum of thirty pounds. The abbots were also named in commission to appease disorders on the Welsh border.

1380. Walter de Blasel, probably one of the monks, was presented by the abbot and convent of Dore to the vicarage of Avenbury.

1501. Dore Abbey is specially mentioned as one which was always on good terms with the bishop, a somewhat rare and notable fact, and some proof of blameless conduct. A piece of evidence that tells against this monastery is in another way equally strong in its favour. In the Harleian MSS. is a very remarkable letter from the young Prince Arthur, the elder son of Henry VII., written *circa* 1501 when he was a boy of 14, living on his manor of Bewdley. It shows that great abuses had arisen in the abbey, and asks help for the new abbot, who desired to effect reform. He writes as follows to the bishop of Salisbury, introducing John, the abbot of Dore:—

“By Prince Arthure To the Right Reverend father in God our Righte trustye and welbeloved the bysshop of Salisburie.

“Right reverende fadre in god, Right trusty and welbeloved we grete you. Well and where we be enformed and also understand that by meane of suche inordinate Rule and governance as heretofore hath byn used within the monastery of Dore and precyncts of the same in the dayes of Damp Richard, late Abbote there, as well by graunts and lettres patents passed thens ayenst due ordre ande forme as otherwise, by excessive costs for defaulte of good oversight the said monastery is gretly in ruyn and decay. Wherthrough without the more speedy reformation the Divine service ther cannote be mayntened ne upholden to the laude and prayse of almyghty god, as belongeth in that partie. Wherfore and inasmoche as Damp John, nowe Abbote ther of thordre of Cisteoux, admytted thether by the Reformation, and othrs

fadres of that Religeon whiche by gods sufferannce and aide of vertuose and wel disposid people entendeth as he saithe to do for the weale, encrease ande Reducyng of the said place to the former good state and ordre as in hym is or shalbe possible. We desir and hertely pray you that in all suche his matiers and causes as he hath to pursue unto you at this tyme concernyng the premysses, ye wolbe his favorable good lorde accordyng to equitie and conscience the rathar at this our instance and contemplation of theis our lettres wherby you shall not only in our opinion do a dede meritorioux anempst God but also unto us Right singular Pleasure, ande over this that it may lyke you to gyve credence to the said nowe abbote in the causes above recyted whiche can declare unto you the circumstances of the same more at lengthe. Geven under our Signet at the manour of beaudeley the viii. daye of June."

1536. By the Act of Hen. VIII., all the smaller monasteries, those worth less than £200 per annum, were dissolved, and Dore Abbey among them, in "the very year of the making this Act." Its yearly value, according to Speed, was £118 os. 2d., or to Dugdale £101 5s. 2d. The office of First Fruits represents it as paying for the manse, with that of the Lord Abbot and lands of the same, per annum, £10. Rents of assize and possessions in the "town" of Dore and others in the county of Hereford, 6os. The last abbot, John Radburn, had "a pension of thirteen pounds ten shillings, per annum, for term of life, out of the profits of the dissolved abbey; six pounds ten shillings being constantly and duely paid him every Feast of the Annunciation of the Virgin Mary, and of Michael the Archangel." Eight monks also went out to live on the scanty pensions allowed them, the remainder, being excluded from all Right Title and possession of the abbey, were all ejected and dispersed.

Of all the endowments that had existed for religious purposes there was left only one sum of fifty-eight shillings per annum, which sum was paid to John Phelyps under the style of wages, for serving the Cure of Dore, and, as one who well remembered the re-building said, "Mr. John Gyles, otherwise then called Sir Gyles, because he was a Bachelor of Arts (as was the habit in those days), Curate here before the present Church was rebuilt, read prayers under an arch of the old demolished Church, to preserve his prayer-book from wett (*sic*) in rainy weather."

After the Dissolution "some sturdy fellows, as the Tradition goes, were put in to keep possession for the King, in which state this place continued for three or four years, when the site of the abbey of Dore and the demesne-lands were granted to John Scudamore of Home Lacy, Esq., the grant bearing date 30th March, 31 Hen. VIII." To his descendant, John Lord Viscount Scudamore, who bought the great tithes that had belonged to the abbey, we are indebted to its rescue from ruin, and the consequent retention of much that might possibly, in less fortunate circumstances, have disappeared.

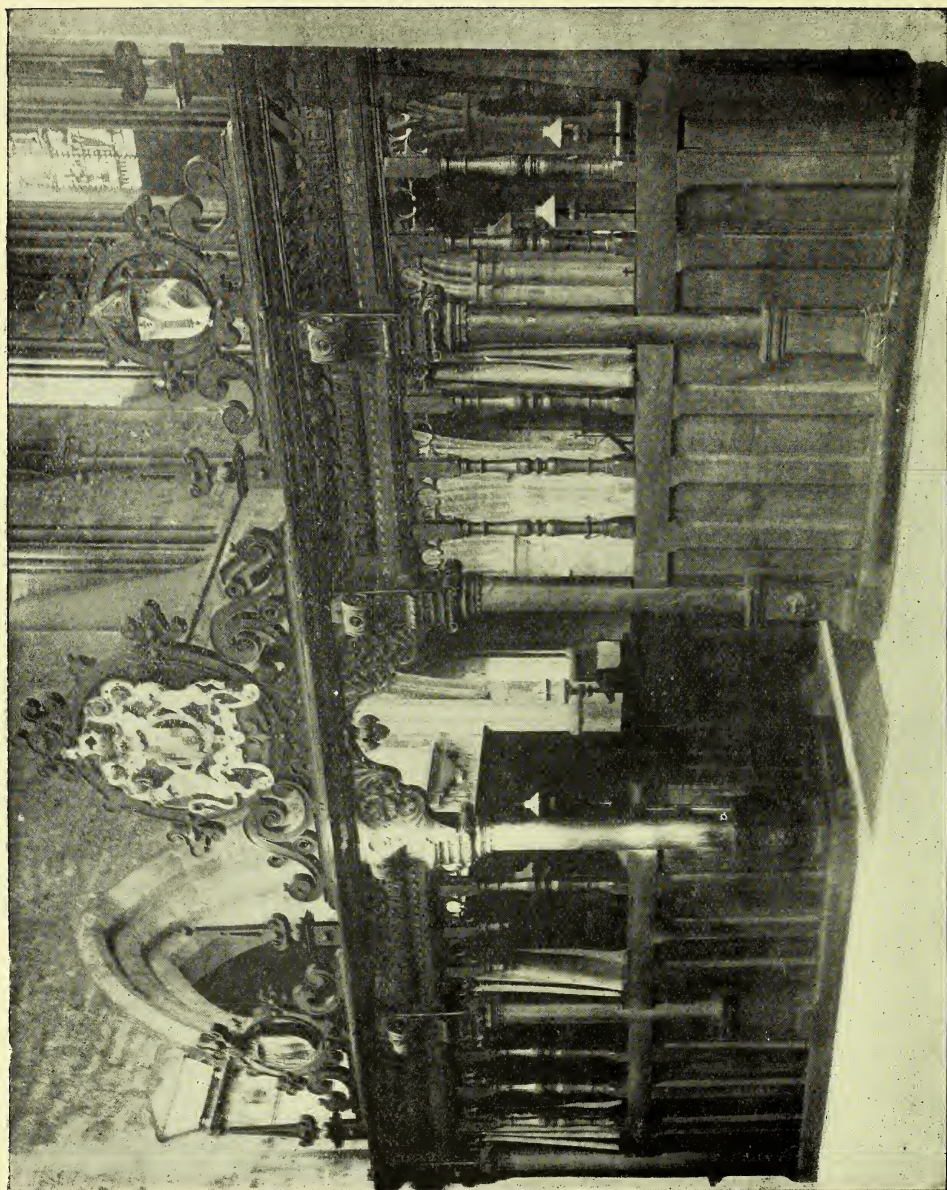
The lands were granted to private persons, the buildings were found to be useless whether for ecclesiastical or for agricultural purposes. Their destruction began at once, but they were hardly worth pulling down. Allowed to fall into decay, the leadwork, the timber, and more or less of the stone were taken for use in the buildings of the neighbourhood, and for 100 years to come the farmers found a convenient quarry ready to hand. Not all of it fortunately has vanished, and the many discoveries made during recent excavations on the site of the nave and elsewhere, by the architect, Mr. Roland Paul, enable us mentally to reconstruct with sufficient accuracy the destroyed portions of the abbey.

Such was the condition of things, which was waiting amendment. Nearly one hundred years later, as is told in another chapter, John Abell the Carpenter had completed the rebuilding in a way that was then new, but is now old and forgotten, and the presbytery and transepts were re-consecrated on Palm Sunday, 1634, with much pomp; henceforth the church became the parish church of Dore.

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THE SCREEN.

## CHAPTER VII.

## THE ABBEY AND ITS ARCHITECTURE.

THE architecture of the abbey fortunately supplies us with all that is necessary to determine approximately the ages of the various parts of the church. The monks of the Cistercian order, who were distinguished by their devotion to the Gothic style of architecture, built all their earlier churches on a uniform plan, which was at first adhered to here, but changed soon afterwards to its present fine arrangement, when the development of the abbey necessitated its enlargement. This plan included a rather long nave with a very short choir, and transepts from which four chapels and sometimes six projected towards the east. This gave them, besides the high altar for the most important services, four minor altars, which would be sufficient in the early days for the celebration of masses on less important occasions, and for the commemoration of deceased benefactors to the community. Dore transepts had originally two chapels in each wing, and the presbytery, aisleless, projected one bay beyond. The original church therefore consisted of the nave, transepts and presbytery.

Before the church was completed on the original plan, a great change had taken place in the ideas, and importance, of the Cistercian order. When the wealthy laity began to desire to be buried with the Cistercian monks, or to have their names commemorated perpetually in their services, they made large grants of land and other contributions to the abbey, as has been seen, and Bishop Aquablanca's letter doubtless gave a stimulus to building operations in later times.

"How far the original east end was completed we have now no means of ascertaining, but it could have been at no long period after the first foundation, that the monks were induced to enlarge and considerably elaborate their church. The result is of great interest and beauty, and the elongation of the presbytery is one of the



points that make the church of Abbey Dore so valuable.”\* The new work was done in about 1185, which was the thirty-first of Henry II.

“The simplicity that in the earlier period of the Cistercian foundations was always characteristic of their churches was also a marked feature of Dore. Beyond the carving of the capitals of the main arcades and vaulting shafts, the ornaments necessary on monuments and shrines, everything at Dore depended on simplicity of moulding and beauty of proportion for its effect. Later days with relaxed rules introduced more elaboration of certain details, but it is noteworthy that nothing in the excavation on the site of the nave points to any great elaboration of the main fabric. Painting was indeed largely brought to bear on the plastered surfaces, and to heighten the effect of the carved capitals, especially at the east end and in the neighbourhood of the pulpitum, but nothing has been found which could by any means lead to the conclusion that the early simplicity of general outline was departed from, even in days of greater prosperity.”\* The Abbey is the most remarkable English example of the Transitional style, between the Norman work of the twelfth century and the Early English work of the thirteenth century. All the arches are pointed, and of beautiful proportions, while the large number of carved capitals are of types peculiar to the reign of Henry II., showing the early attempts of the sculptor towards the beautiful foliage of the thirteenth century, such as may be seen in the Lady Chapel of Hereford Cathedral. Some of these capitals are unmatched in style and workmanship by anything done either then or since. The detruncated relic remains a perfect mystery of architectural beauty and labour: it affords a school of Transitional work of that choice period when the Norman treatment had not disappeared from Early English work, and the latter had not begun to yield to the temptations of the Decorated Style, a period the most attractively beautiful and the most permanently interesting of all that comes under the general title of Gothic architecture. The plain and shallow work of the exterior enhances the surprising beauty of the chisel-work in the groining of the eastern chapel or ambulatory which encloses the chancel, almost the only portion which remains entire. The deep yet delicate work of the artist may be appreciated in all its rich and never self-repeating profusion. Scarcely any

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\* Roland Paul.





ARCH OF NAVE.



of the capitals or corbelled projections are alike ; indeed, the execution of the groin work of the ambulatory on the north side is unsurpassed by any work of the same kind. To examine is to wonder more and more. " Nothing could be more beautiful," said the late Sir Gilbert Scott, " than the internal architecture of this church." It represented just the interval which elapsed between the transitional work of Bishop de Vere and the building of the Lady Chapel of Hereford Cathedral, and was in his opinion more beautiful than either.

#### THE NAVE.

Little remains of the Transitional Norman Nave above ground, all having been demolished save two pillars with eastern responds, and one arch, immediately west of the crossing, which were left at the Scudamore restoration to serve as buttresses to the great west wall of the abbey, and which were themselves buttressed by masses of masonry on their west sides. " A portion of the outer wall of the north aisle still projects from the transepts and a fragment of the aisle corbel-table on the south is *in situ*. This corbel-table is later than the rest of the church."\* It is clear from these remains that they must have been of the same date as the choir. In 1892-3 Mr. Roland Paul, the architect of the later restorations, undertook certain excavations, which exposed to view the bases of the nave pillars, and they showed that measuring by the width of the present arch and column, ten bays would coincide with a fragment of a return wall at what was the north-west angle of the nave, and would give the total length as 170 feet. The two bays east of the pulpitum or great screen wall were occupied by the monastic ritual choir, the five westwards by the conversi or lay brethren. The bases of the pillars were Norman, and the vaulting ribs, of which a large number were found, were Early English. " From this it is reasonable to conclude that the arcade, and, possibly, the aisle walls, were Norman, and that the aisles, to which possibly a stone vault had not previously existed, had been re-roofed in the middle of the thirteenth century, which would account for the vaulting ribs of this date, and the presence of the late corbel-table already mentioned. The nave, as the remains against the transept clearly show, had narrow aisles, the centre remaining, however, about the same width as the presbytery. The base of the great

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\* Roland Paul.

screen which divided the monastic choir from the nave was unearthed at the second column. It was a wall about five feet thick, built largely of worked and carved stone, and some beautiful pieces of Early English arcading found in its core, seemed to indicate either a second wall on the same site or that the pulpitum had been thrown down at the Dissolution, and the carved work of neighbouring shrines broken up and thrown into it. Against its west side were two altars, both of which were discovered in a mutilated condition.”\*

A word as to the pulpitum. “The number of screens which might occur in a church of the first rank was considerable. Of these the most important was the pulpitum. In our mediæval churches the ambos, or pulpits, were connected by a broad platform, either end of which was used as an ambo for reading the Epistle and Gospel. Sometimes it contained an altar, sometimes on it stood a pair of organs. This platform was reached by a staircase. The position of the pulpitum varied. If the stalls were in the nave the solid pulpitum stood west of the stalls, and therefore some distance down the nave. But where the stalls were in the choir the pulpitum was at the west end of the choir. The pulpitum had a central “quire door” leaving room for an altar on either side.”†

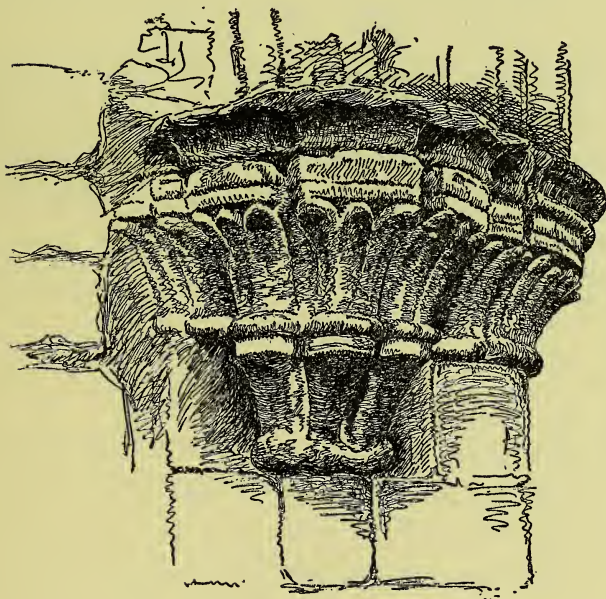
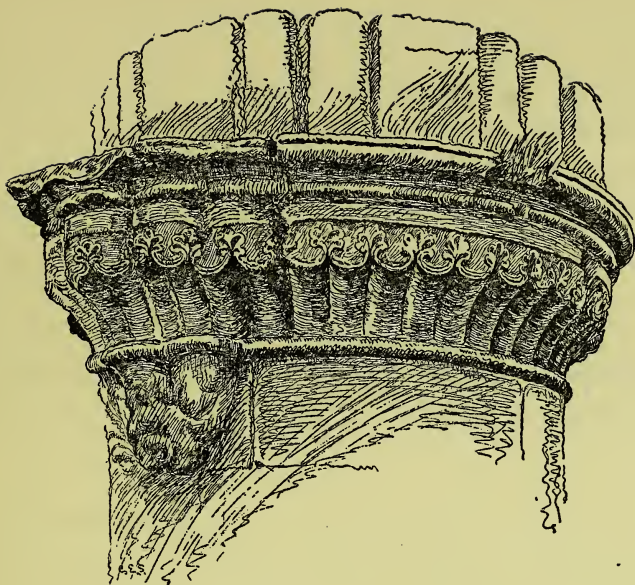
“Between the pulpitum and the next column westward on the north side was evidently a doorway. In the next two bays the columns were connected by screen walls about two feet thick, plastered on both faces, the plaster on the north facing the aisles being white, while that facing the centre of the church was coloured in red, blue, yellow and green. These screen walls correspond with those in the nave of Tintern Abbey, and are a feature of more than one Cistercian plan.”

“The part westward was probably used as a church of the lay brothers, and was approached by them through the doorway near the west end of the north aisle from the *Cellarium*, across the “Lane”—the doorway still exists. In the north-east corner of the north aisle one jamb of the cloister door was discovered, and, during the digging of a new grave on the site of the south arcade,

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\* Roland Paul.

† Bond's “Gothic Architecture of England.”



CAPITALS OF NAVE COLUMNS.





the corresponding projection of the pulpitum was found, as was also a portion of a very beautiful Early English capital, painted, evidently belonging to the column immediately west of the pulpitum, and partaking in that general scheme of colour decoration which was a feature of this part of the church. Numberless stone roofing tiles, a few fragments of heraldic tiles, some Early English bosses now in the Eastern Chapels, and some fragments of lancet jambs have been unearthed.

The columns of the nave were circular, 3ft. 6in. in diameter, standing on moulded bases with square plinths. The arches were pointed but had early mouldings.”\*

At the extreme west end of the old north wall—forming for a great portion of its length the boundary of a kitchen garden—at about 170 feet from the west wall of the transept and 28 feet from the west wall of the nave, Mr. Paul found a projection of a little over a foot, which proves to be an angle buttress of the *cellarium*, showing that it projected beyond the west end, as at Kirkstall.

What more of interest there may yet be under the surface of what is now the graveyard of the church is matter for speculation. Pardonable curiosity is likely to be unsatisfied, for the space is being used for interments which approach nearer and nearer to the filled-in gaps where were lately exposed the bases of the Norman columns, and we have regretfully to accept the fact that the opportunity for marking the dimensions of the nave by a series of railed-in openings has gone, never to recur.

#### THE PRESBYTERY.

In its early form the presbytery projected in all probability but one bay beyond the walls of the transept chapels. The course adopted in the process of extension was a simple one. The east wall of the presbytery and the east walls of the two inner chapels were removed. This necessarily did away with two altars, but five were added at the east end beyond the high altar, and, as aumbreys in the south aisle prove, two side altars were introduced there. There were also two more in the

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\* Roland Paul.



transept chapels. "The presbytery beyond the transept chapels was rebuilt with arcades at the sides and end, and the walls between the old inner chapels and the presbytery were pierced by pointed arches of three orders of chamfers, narrow and lofty in proportion. Two bays were added, with north and south aisles and eastern ambulatory. There are distinct traces of this addition in the walls of the presbytery, just east of the first vaulting shaft (which differs in section from the others), both in the jointing and the stopping of the string-course, which had been carried round the vaulting-shaft itself, but is now cut off eastward of it. The design of these newer bays differs also from the earlier one, moulded arches taking the place of what was a solid wall, and the clerestory windows being longer. They have richly-moulded arches of three orders, the outer two having continuous imposts, the innermost brought down into a semi-circular column. The abaci of these capitals are all semi-circular, as are all those in the north aisle, but some in the south aisle are square, as in the early transept chapels."\*

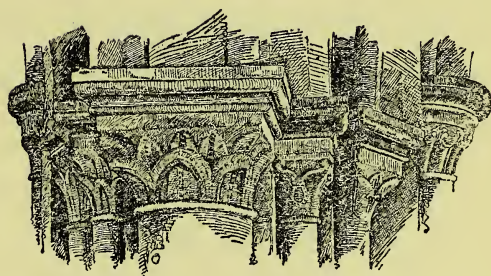
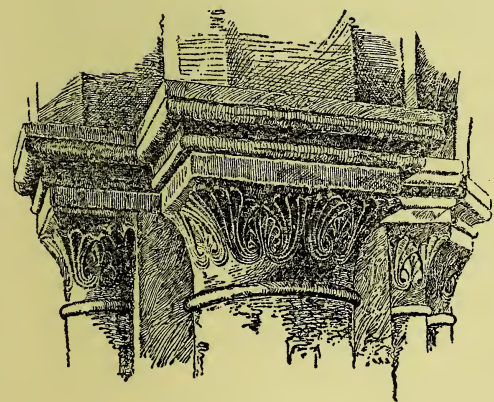
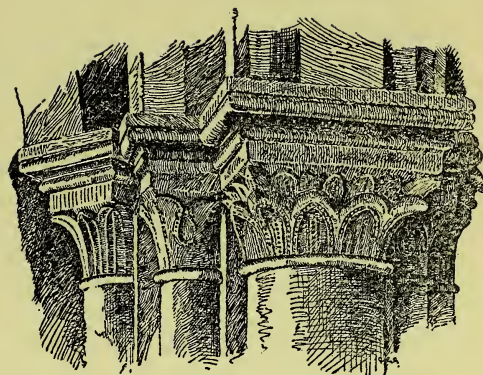
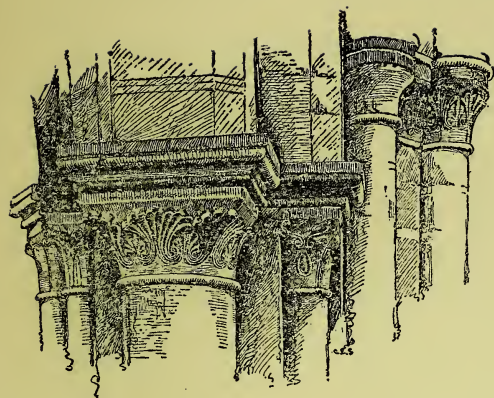
"There is no triforium, but the whole of this portion of the church is lighted with single lancets in each bay, richly decorated with shafts and arch mouldings, the shafts being occasionally finished with capitals and bases. These clerestory windows have very deep splays, extending as low as the small string-course immediately over the crown of the arches, and are very conspicuous and effective features of the interior. The roof of the choir, which was originally groined, is divided into three compartments by engaged wall-shafts, having capitals and bases. The springings and wall-mouldings still remain, from which it will be seen that the rise of the groining in the centre was not very great. This must have occasioned considerable thrust on the walls, which entirely depended on their thickness—nearly four feet—to afford the necessary resistance, an arrangement which seems to have proved inefficient, and to have caused the removal of the groining."† The vaulting was replaced by a wooden roof and flat ceiling of Scudamore's time.

"Everything here is severely treated, ornament being very sparingly used, and such as there is, in the arches, for instance, bearing traces of having been done

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\* Roland Paul.

† Clayton.



SQUARE ABACI IN SOUTH AISLE



at a later period, when the rigid rule of the order had become somewhat relaxed.”\* The presbytery is raised above the aisles and eastern chapels, and is approached by steps at intervals. At the east end, over the altar, is a triplet filled with stained glass, inserted by Scudamore at the restoration in 1634. It is in good preservation and very effective. In the centre-light is the Ascension, with figures of the twelve Apostles below. In the side-lights are figures of the Evangelists and SS. Peter, Andrew, James, and John, and underneath are three arches on clustered columns, ornamented with an elaborate succession of roll-mouldings and hollows skilfully arranged for the contrast of light and shade. Through the arches are seen the eastern ambulatory and its chapels. “There is in the detail of the capitals the same mixture of early and late forms as in the nave. Two of the groups of the columns supporting the three arches are moulded only—the other two carved with conventional flowers—some partake of the Norman character, with stiff conventional foliage ; others show in places the first trace of development towards the undercut work of the middle of the Early English period.

On either side of the reredos, in the side arches, were doorways from the sanctuary to the eastern ambulatory. What appears to be the base of one of these doors is still visible on the north side.

Two rings for the Lenten veil still remain, one high up in the north wall between the wall shaft and the lancet eastwards of it, and another on the south side.”\*

The present altar is the original slab which was found in Scudamore’s time “abominably desecrated, and ordered to be restored, and set upon three pilasters of stone.” These “pilasters” are portions of clusters of four Early English columns round a central drum, and were probably selected as the best substitutes for the original supports, which had been destroyed. Underneath are some very good lozenge-shaped green tiles, measuring eleven inches by six inches, having a conventional foliage pattern in relief of Early English date, and in the floor flanking

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\* Roland Paul.



the altar many of the heraldic tiles found during the late repairs have been relaid. Gibson supplies a quaint account of the altar slab :—

“ And as the *Altar* there had been prophan'd, so the *Communion-Table* here had been *pulled down*, and buried in the Ruines of the Church ; till, carrying a great deal of Stone away for *Common-uses*, it was dug up, among the rest ; and appropriated (if by way of Abuse I may be allowed to call it so, tho' I tremble at it) to the *salting of Meat, and making of Cheese upon*. Thus it continued for a while, till it was very strangely (tho' without a Miracle) discovered what it was. Whereupon the Lord *Scudamore*, when he rebuilt this Church, with great Awfulness ordered it to be restored, and set upon three Pilasters of Stone. Where now it stands, the most remarkable *Communion-Table* of any in these Parts, being one entire Stone, 12 Foot long, 4 Foot broad, and 3 Inches thick.”

It retains the five crosses. “ Behind the altar is a low wall about four feet high and one foot in breadth, which may have formed part of the reredos.”\*

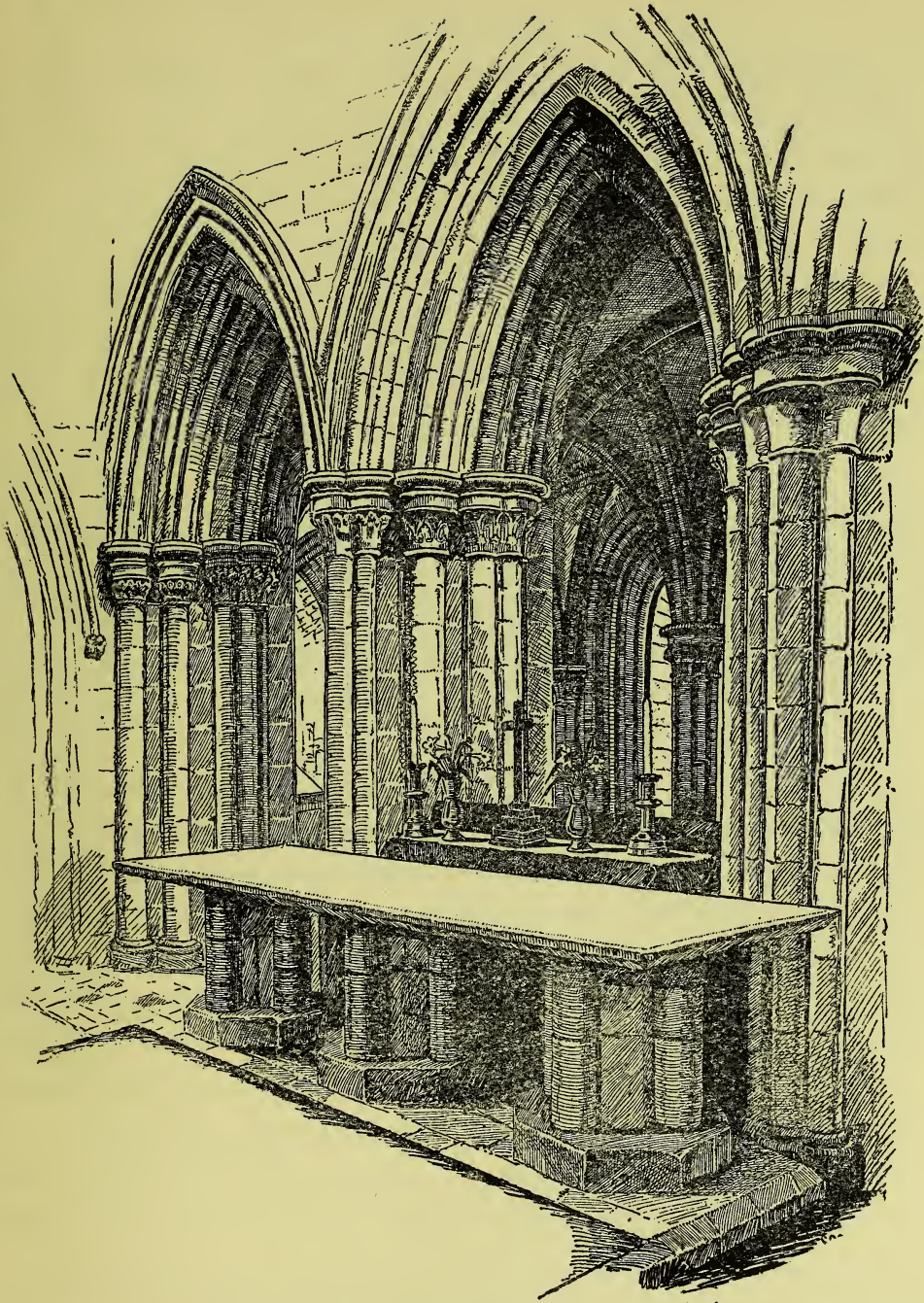


EFFIGY OF BISHOP JOHN LE BRETON.

le Breton (Bishop of Hereford, 1269–1275), and covered his heart. His name is

Just within the Sacrarium, to which it was removed from a trefoiled recess in the bay east of the door in the north choir aisle, is a miniature slab, bearing an effigy in relief, and a small inscription in Lombardic letters on either side. The figure is that of a Bishop, and the stone itself is about 15in. long by 9½in. at the top, tapering to 9in. at the foot of the figure. The inscription is much defaced at its commencement on both sides, the first word being entirely obliterated. It reads: “ (SER)VA : PONTIFICIS : COR . . . . . SANCTVM : XPSTE : JOH(ANNES) ” (O Christ, preserve the holy heart of Pontiff John). It commemorates John Breton, or,

\* Roland Paul.



THE ALTAR.





in the list of Bishops who were buried in Hereford Cathedral. He is described as "a man of great and profound judgment in the Common Laws, an excellent ornament to his profession, and a satisfaction and solace to himself." It is uncertain whether the stone was originally inserted in the floor, or covered a small tomb, probably the former. This stone is of great value, serving as it does to confirm the often-expressed opinion as to the connexion between miniature effigies and heart-burial in other places. During the recent repairs a leaden heart case was found in the centre of the Presbytery, which may possibly have contained the heart.\*

The pulpit, of oak, richly carved, with a canopy, was erected by Viscount Scudamore.

The oak lectern was designed by Mr. Roland W. Paul, and presented by Miss Madeline Hopton and relatives in memory of her father. The inscription reads, "To the glory of God and in memory of James M. P. Hopton, of Dulas Court." It replaces an old worm-eaten one which the late rector, Rev. A. Phillipps, had put together with old materials years ago.

#### THE TRANSEPTS.

The simplicity which constitutes the great charm of the internal architecture of the Abbey is nowhere more apparent than in the Transepts. The windows are lancets with broad inner splays; two are in the western wall of the south transept, and two in the southern wall; these latter have a *vessica piscis* over. (It may be worthy of remark that the centre line of these windows does not range with the centres of the central arches.) "There is also one in the north transept chapel, which is round-headed, and, if this is original, it is the oldest window in the church."†

The three arches that connected the nave with the transepts are walled up, the present entrance to the church being by a wooden porch of Scudamore's time on the south face of the transept, which is shown in the illustration of the general view from

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\* Heart-burial was a not uncommon practice in the Middle Ages, chiefly in the case of persons of high rank. The hearts of Henry II. and Henry III. of England were buried at Fontevraud, that of Richard I. at Rouen, and that of Edward I. at Jerusalem. Bishop Aquablanca, previously mentioned, whose hortatory letter acted as a stimulus to the building operations at Dore, expressly desired that his heart should be transported to his birth-place, Aigue-belle, in Savoy, though the greater part of his mortal remains are probably contained in his tomb in Hereford Cathedral.

† Roland Paul.



the south.\* “The arches leading to the eastern chapels are pointed, and ornamented with a rude form of dog tooth, while the caps and bases are square, slightly chamfered at the angles, and, where carved, are of the stiff Transitional type. Besides the door already mentioned, one in the north wall of the north transept, at a low level, led to the sacristy, and another at a higher level formed the communication between the church and the dorter by means of the “night” stairs.

There are two sets of vaulting corbels at different levels over the crossing, but this portion of the church was re-ceiled by Lord Scudamore, and the vault, if it ever existed here, and in the presbytery, has entirely vanished.”†

A valuable record exists on the north wall of the transept—a marble tablet, put there by a former rector, Matthew Gibson, in 1739, with the following inscription :

“A great part of this Church being broken down and all of it, together with the Tithes of this parish, being made a Lay Fee by Act of Parliament at the Dissolution of the Abbey, 27mo Henry VIII., this remainder of the said Church was restored to a sacred use, the walls thereof being greatly repaired, the roof and tower entirely rebuilt, the rectory founded, and very bountifully endowed with all the Parochial Tithes, and with Glebe and Manse, by the Pious and ever memorable John Lord Viscount Scudamore upon the 22nd Day of March Anno Domini 1634.”

“The value of this tablet can hardly be over-estimated in dealing with the transepts, crossing and presbytery, the portion now roofed, and it accounts for many little anomalies in the building that might otherwise be a puzzle. That Lord Scudamore found it in a very ruinous condition, and that the “walls thereof were greatly repaired” would also account to a great extent for the total disappearance of much more of the western arm than one would otherwise have expected. Since Scudamore’s day, Dore has never been more than a village, and although no doubt at the Dissolution a certain amount of material would be carried away for neighbouring buildings, this would not account in itself for the absence of such a large amount of worked stone. And, during the excavations, it was found that the further westward digging was

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\* See *Frontispiece*. † Roland Paul.



NORTH AISLE.





carried, the less the material found. The conclusion is, therefore, that Scudamore, having to do with a ruinous building of nearly 300 feet in length, decided on re-roofing the transepts and presbytery, and drew the necessary material for their repair from the nave, commencing with that at the west end, and gradually using the stone eastward until the amount required was obtained.\*

Viscount Scudamore added the existing choir-screen under the eastern arch of the crossing, a boldly-designed piece of Renaissance work. It is adorned with the coats of arms of the King, of the Archbishop of Canterbury, and of Viscount Scudamore. On the north side,—Gules, three stirrups strapped or, 2 and 1; with palewise quarterly, gules and sable indented; a chief of the second, impaling sable, a cross or. Crest, a bear's paw sable, issuing out of a ducal coronet. Name,—Scudamore. South side,—argent, a pall vert, charged with four crosses pattée fitchy or: impaling gules on a chevron argent, three crosses pattée fitchy vert, between as many estoils or; the whole surmounted by an archiepiscopal mitre garnished proper. (Arms of the then Archbishop of Canterbury.) Along the frieze runs in four compartments the lines: VIVE DEO GRATVS—TOTI MVNDO TVMVLATVS—CRIMINE MVNDATVS—SEMPER TRANSIRE PARATVS. The last letter in CRIMINE was originally I. There is a similar inscription in the hall at Monnington Court. Mr. R. Clarke has pointed out that the upright timbers in the lower part of the screen, as seen from the transept, look as if made out of the rafters from an old roof. Lord Scudamore also erected the western gallery, the pulpit with sounding board over, pews, and the south porch.

The plastered walls of the transept were covered with black-letter texts; and two frescoes, one of King David, over the gallery, and another of "Time" in the south transept, are curious examples of their date.

Near the south porch entrance is the poor-box of 1639, on which is rudely carved, "He that from ye poor his eyes wil turn away, The Lord wil turn His eyes from him in ye later day." It stands on a small slab of hard grey limestone, panelled on two sides and at one end, measuring 2ft. 5in. by 1ft. 2½in., the original use of which is uncertain—one end has been against a wall and is left blank.

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\* Roland Paul.



At the east corner of the south transept are stone stairs giving access to the roof. In the north transept is a sepulchral stone in the floor, purporting to mark the last resting-place of "Elizabeth, daughter of Thomas Lewis, who died at the age of 141." There is no doubt, however, that the figure 1 before 41 was introduced afterwards.

In the south transept chapel there is a late tomb of black marble with three divisions on either side, to Sergeant Hoskyns, an ancestor of the late Mr. Chandos Wren Hoskyns, and Member for the County for several years from 1603, who died in 1636. The tomb is covered with as many Latin verses by Bonham, of Essex, Daniel, Dr. Donne, and others, in the extravagantly laudatory fashion of the day, as could be accommodated on its panels. He is reported to have amused King James I. by a Morris dance of ten persons whose united ages amounted to 1,000 years. This tomb was formerly in the north-west corner of the chancel, but it is uncertain at what date it was removed to its present position.\* On it are the following armorial bearings, among others:—1, Sa. a chevron or, between three lions rampant of the second; 2, Sa. Within a bordure a lamb tripping arg.; 3, Gu. two bars or, three bezants in chief; 4, A Saltire sa. between four estoils, or; 5, A shield quarterly, embattled arg. and sa.; 6, Gu. three crescents or, two and one; 7, Arg. three torteaux, two and one; Crest, a greyhound arg. semmée of ermine spots, holding in r. paw a shield of the first charged with a Cross sa.

The two screens are of oak, and on the cornice of the front screen are the date of its erection, the initials of the donor, and the Arms of the Hoskyns family. The screens were designed by Mr. Roland Paul.

The "late and plain font, now in the centre of the south transept, was either introduced by Scudamore, or, if in itself earlier, was, in all probability brought by him from some other church, as no font would have been necessary in the Cistercian monastery. It is a simple octagon, and is perhaps made up from other worked stones."† Its most interesting feature was its step, like the font, octagonal and

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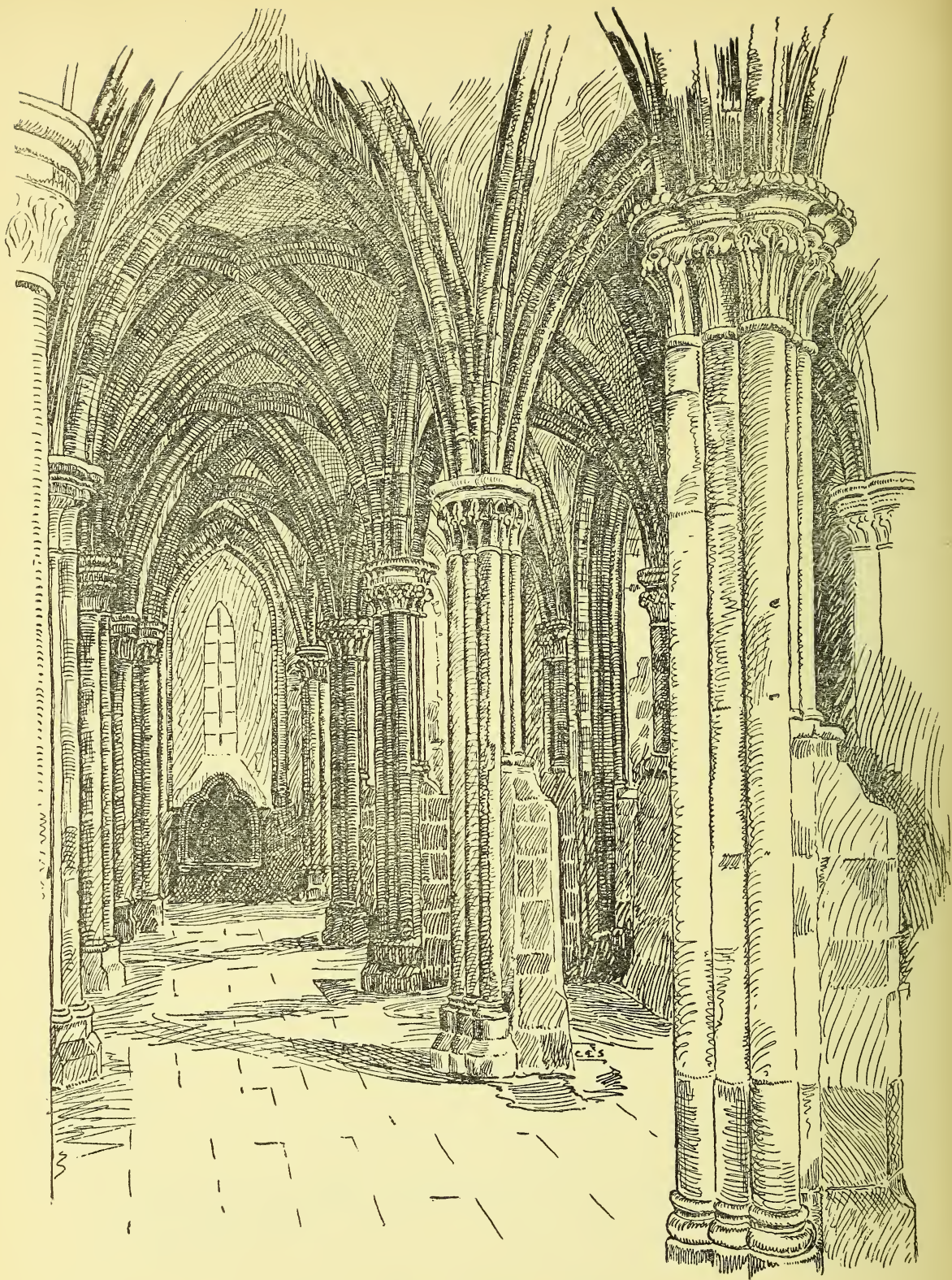
\* "Near the altar is a handsome raised tomb and inscription to the memory of Sir John Hoskins, Knt." *Gents' Magazine*, May, 1792. Article by J. Wathen.

† "In the north-west corner of the chancel is a fine altar tomb to the family of Hoskyns." James Henry James, *Middle Temple*.

† Roland Paul.







THE AMBULATORY.



jointed across the centre. The step was removed during recent repairs, and is now in the north transept. It has been suggested that it was formerly the base of a cross standing either in the cloister, the cemetery, or in a churchyard, of which crosses there are more than one in the neighbourhood. It bore on four of its sides a highly interesting Lombardic inscription, + HVGO : OLIM : DECAN : DE : WEBBELY : ME : FE : . . . "This inscription is obviously unfinished, the last letters being the beginning of the word FECIT, and probably from their position set out as a guide for a second line which was never finished. Had the inscription been completed it would perhaps have been "fieri fecit." He is hardly likely to have done the work himself—he more probably had it made as a gift to the monastery. This Hugo Bissop, to whom the inscription undoubtedly refers, was a well-known man in his day, and a great benefactor to the church."\* He was buried in Weobley Church, where there is a slab in the south aisle to his memory, with a very beautiful cross.

#### THE AMBULATORY.

The eastern ambulatory, with its five chapels, is the most beautiful portion of the church. The roof, which is formed of stone groining with angular intersection ribs, is sustained by four light and elegant columns placed at intervals on the central line of the chapel. The plan of these columns consists of four angular shafts with four smaller intermediate ones. Half columns are repeated against the walls for the support of the groining. "Here a farther stage has been reached, and greater development attained in the carving and moulding of the vaulting ribs.

"The detail of the capitals and bases has in most cases been kept very simple. Some elaboration, however is given to two of the clusters of the shafts, which have a curious scalloped ornament on the top of the abacus, and nearly all the capitals present much graceful foliage and are remarkable for their slight projection. It is possible that they were re-worked from earlier capitals. There are remains against the columns, of the dwarf walls which separated these chapels from one another, but all traces of the altars or steps have disappeared. Much colour remained on the capitals and columns until lately, and the shafts appeared to have been treated with a series of zig-zags in broad bands of red, yellow, and white, probably coeval

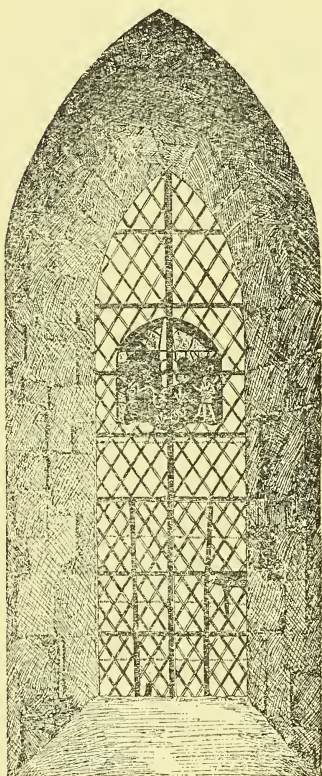
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\* Roland Paul.



with this portion of the building, while several of the capitals had the somewhat flat carving brought out into greater relief by coloured back-grounds of red and green."

"The sub-division of these chapels does not coincide with the eastern arches of the presbytery, and this gives rise to an irregularity in the vaulting which will be at once apparent."\*



WINDOW IN SOUTH AISLE.

the sake of accommodating this portion of the structure to the choir aisles, than of increasing the effect of the interior, the span of the groining of the compartments at either end being wider than that of the centre ones. "This range of chapels is throughout of a distinctly later detail than that of the aisles, and is interesting as an example of what Sir Gilbert Scott calls a "transition from a transition."\*

The aisles are enriched with massive stone shafts supporting groining with bold rib-mouldings. The groining here and in the eastern chapels remains perfect. In one of the windows in the south aisle is a fragment of heraldic glass bearing the arms of Carwardine, sa. a sling bendwise between two pheons heads, arg. The supporters are two wild men. The crest is missing, but part of the mantlings remains. The oak reredos in triptych form, now in the ambulatory, was designed and presented to the Church by Mr. Roland W. Paul.

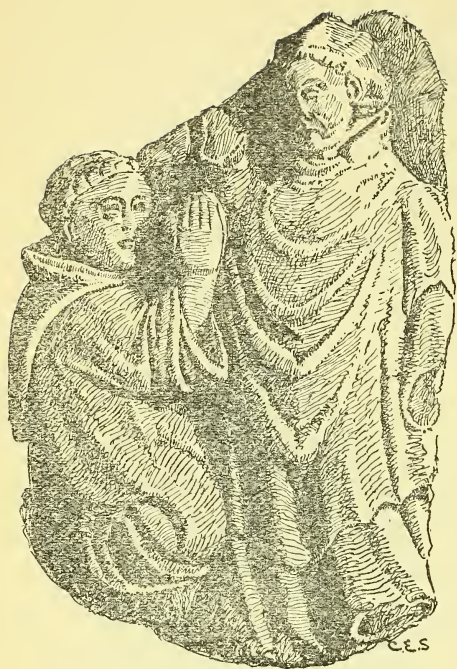
In the thirteenth century a doorway was made in the north aisle at the third bay from the west, which led to the cemetery, and also allowed the aged monks in the Infirmary to go across to the chantry chapels without interfering with the privacy of the cloister. The doorway retains its original framing to a considerable extent,

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\* Roland Paul.







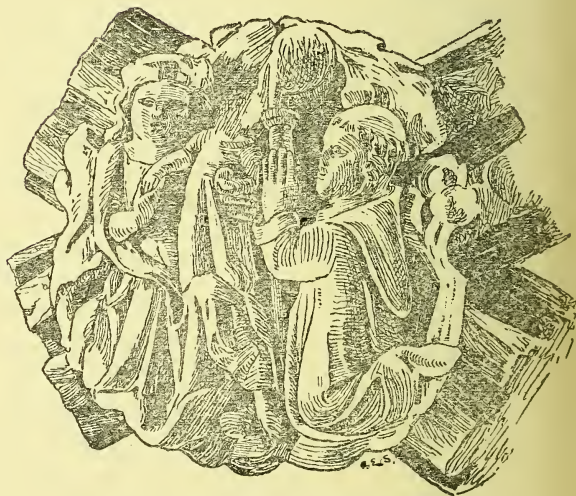
BROUGHT FROM EWYAS HAROLD.



THE CORONATION OF THE VIRGIN.



FROM THE WESTERN GALLERY.



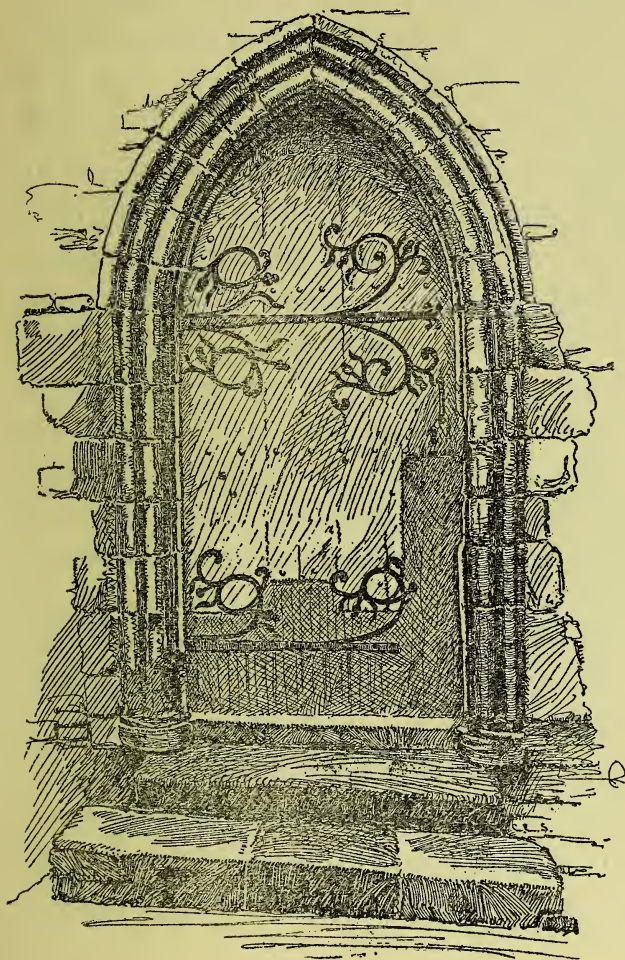
VIRGIN AND CHILD WITH KNEELING BISHOP.

13TH CENTURY BOSSES.



and also some very beautiful ironwork, consisting of two hinges, with the scrolls and leafage characteristic of the period. Another door was then added in the south

transept to allow the laity to attend the services in the chapels, keeping clear of the choir of the monks.



EXTERIOR OF DOORWAY IN NORTH AISLE.

There are some late thirteenth century bosses, the latest carved work in stone of the mediæval period which remains here. Two of them had been built into the faces of the tombs of Robert de Ewyas and Roger de Clifford, probably with a view to their preservation. One represents the Coronation of the Virgin, the other the Virgin and Child, with a kneeling bishop introduced in the lower part of the design. When these tombs were removed from the Eastern chapels to their present position in the North and South Aisles during the later repairs, the bosses were deposited on the floor of the East end, where they remain with the two described below.

An account of his discovery of a third boss is given by Mr. Roland Paul. "In the west wall, built by Scudamore in 1636, to fill up the western arch of the crossing, some traces of carved work were noticed at the back of the gallery. On the plaster being removed another and very well-preserved boss came to light. From its having



been hidden by the gallery and from its position having been exactly central with the lancet window above it, it was evidently placed there to form a central ornament to the otherwise blank wall, and at a subsequent period the western gallery was erected and so concealed it from view. It is a common design in mediæval work," and is known as a "Majesty." Frequent examples occur, a very good one is in the Tympanum at Rowlestone Church in the immediate neighbourhood. "The figure is the Deity, the right hand held up in the act of blessing, the left resting on an orb. Foliage, oak leaves, and acorns, are introduced. Only one side remains perfect. The drapery is simple and effective." A large portion of yet another boss corresponding in dimensions, evidently formed one of the same series.. It was found some years ago in the Dulas brook at Ewyas Harold, where it may probably have been thrown, its shape making it useless for building work. It was for some years in Ewyas Harold Church before its restoration to Abbey Dore. "In the centre is the standing figure of an abbot, with the right arm—now mutilated—raised in benediction. At his right kneels a monk, and no doubt a similar figure occupied the other side, now destroyed. When perfect they measured about two feet in diameter."\* It is impossible to say to what portion of the abbey the bosses belonged. In the light of recent discoveries it seems certain that the re-vaulting of the nave took place in the thirteenth or beginning of the fourteenth century, and the bosses might possibly have been part of this work. As much may be advanced in favour of the chapter house as their place of origin, for the moulded ribs agree in section with those belonging there, while the claims of the presbytery vault cannot be entirely ignored. Whatever may be in doubt, it is certain there can be none as to the desirability of suitable provision being made for a final resting place for them, to preserve them from further damage or possible loss.

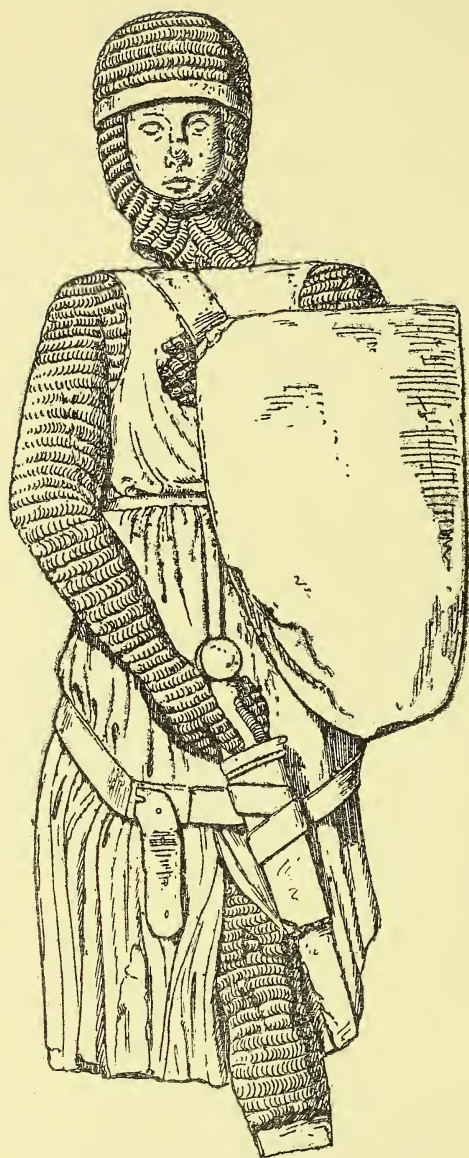
#### MONUMENTS AND BURIALS.

The church was once rich in monuments and tombs, and there are still some interesting examples. Gibson makes mention of an effigy in oak of Caducanus, some time Bishop of Bangor, almost entire, but it has disappeared. "Caducanus, sumtyme Bishop of Bangor, after Monk of *Dour*, [of whom I suppose there remains,

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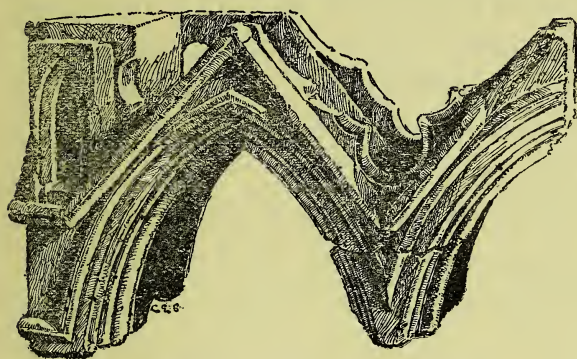
\* Roland Paul.





TOMB OF ROBERT DE EWYAS.

in the South-Isle, an almost entire Effigy, made of the Heart of Oak : nothing being either decay'd, or broken, but the Top of his Pastoral-staff." ] There are still two interesting effigies now under the arches in the north and south choir aisles. They are "excellent examples of knights in chain armour," and are popularly supposed to represent the founder, Robert de Ewyas, and Roger de Clifford, but it is impossible to say with certainty, as the arms on the shields have become obliterated. Both have surcoats over, and carry shields and swords. During the excavations a fragment of considerable size was found, still retaining considerable traces of bright blue colouring on the surcoat, which may possibly have been treated heraldically. The small effigy of



FRAGMENT OF SHRINE.

bishop le Breton has been described on a previous page. Considerable fragments have been found from time to time which appear to have belonged to a very beautiful shrine, of early fourteenth century date. The first discovery was made about 1886, whilst digging for the foundations of the west end

of the nave, when a large portion of the canopy was found, and more recently some tracery elaborately coloured and gilt, was unearthed. It was evidently an object of considerable sanctity, and special care seems to have been taken to dismember it thoroughly. When perfect it appears to have been about four feet in length and eighteen inches in width. It is now placed for safety in the vestry.

"We may reasonably conclude therefore that, both westward of the pulpitum in the nave, and in the immediate neighbourhood of the high altar and the eastern chapels, there was a series of monuments ; to Roger de Clifford, and probably more than one of the Bishops of Hereford, besides the tombs of the abbots themselves. The aumbreys in the south aisle also show that there were two side chapels or chauntries perhaps in connexion with monuments placed in the presbytery arches."\* "Most

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\* Roland Paul.

*See in 1886  
the first found  
the first found  
A.D. 1886  
in the vestry  
the first found  
the first found  
17.*



of the nobility and Gentry in these parts," says Camden, "were buried here," but, writing about 1727, Gibson tells us: "Their venerable Monuments are not only removed from their Places, but either so utterly destroyed, or so miserably broken, that there is no Distinguishing whose they were." Besides those already mentioned there were buried in the abbey, Robert of Ewias, son of the founder, William Graunson and "Sibil his Wiffe," Sir Richard Hompton Lord of Bakenton, The Alanes, Lords of Alanesmore and Kilpeck, "Syr" Alane Plokenet, Lord of Kilpec-Castle, Ganfrid de Genevile, and Walter de Clifford.

Margaret (of Wales), by deed dated 1260, granted her heart to Dore, giving 15 marks for expenses, and describing herself as widow "quondam uxor," so her husband must have died before this. Mr. Clifford, of Frampton, writing in 1602, states their monument was still in existence though dilapidated, and this inscription was partially legible, CI : GIST : DAME : MARKARYD : DE : . . . COM . . . OGER : DE : CLIFFORD : PRIEZ : PUR . . . , and that the shields of their arms could be made out, "Chequy for Clifford, and a lion with tail double forked for Wales." The arms of this elder branch of Clifford was then Chequy, or and az.; a bendlet, gu.; of de Ewyas, arg. a fess gu. between 3 spur rowels, sa. Roger, the younger brother, altered his arms to Chequy, or and az., a fess gu., which are the arms borne by the Cliffords of the present day. Others of the Cliffords may have been buried here, prior to the moving of the family to Westmoreland towards the end of the 13th century.

Leland says "Their lay of the Botears buried in the Chapitre of Dour — and John Bruton Knight and his wife, father to John Bruton Byshope of Hereford, buried in Dour."

The Sitsylt, or Cecil, family, whose descendant is the present Marquis of Salisbury, were, as has been stated, benefactors of the abbey. In Dr. Powell's "Historie of Cambria," published in 1584, occurs the following: "James Sitsylt took part with Maud, the Empress, against King Stephen, and was slaine at the siege of the castle of Wallingford in 1139, having then upon him a vesture, whereon was wrought in needlework his Armes or Ensignes, as they be made on the Toombe of Gerald

Sitsylt in the Abbeie of Dore (which are afterwards trulie blazed in a judgement given by Commission of King Edward the third for the ancient right of the same Armes).” This tomb of Gerald Sitsylt on which the arms of the family were carved is no longer to be seen in the abbey.

Other burials in the abbey or churchyard, include Rev. John Duncumb, the historian of Herefordshire, who died in 1839, and to whom is a marble slab on the south wall of the choir, with his Arms, Party per chevron arg. and sa. 3 talbots’ heads erased countercharged; Rev. W. Watts, a former rector, Arms—Az. on a fess or, 3 Blackamoors’ heads couped at the waist, between 6 arrow-heads inverted bendwise, arg.; Rev. Matthew Gibson, M.A., rector of Abbeydore, Fellow of Queen’s College, vicar of Holme Lacy and Prebendary of St. Paul’s, who died in 1740, author of “A View of the ancient and present State of the Churches of Door,” &c., published in 1727; Rev. Robert Campbell; Francis Campbell, M.D.; Archibald Campbell, M.D.; Rev. Digby Cotes, a former rector; and Thomas Cotes, M.D.

The concluding words of the following extract may give rise to some speculation as to their meaning. “Sir Roger de Clifford, by the Counsel and Assent of Sibil his Wife, gave and granted his body to God and St. Mary, and the monks of Dore; to be buried in the Church of Dore, near his son. And in the name of a *Dowry with his Body*, and the body of his son, he gave to the said Monks all that land which they had by the gift of William of Ewias, *about which he had sometime been troublesome to them.*”

#### THE EXTERIOR.

The exterior of the abbey, as seen from the south, is distinguished by a beauty, a simplicity, and a dignity all its own, and its setting in the “golden” valley is worthy of such a priceless jewel of architecture. The great grey monument of a by-gone age, with its high pitched roofs, its oddly set embattled tower, and its quaint decapitated gables is majestic in its splendour and picturesque in its effect.

There is but little decoration of any kind. “The walling is of random rubble, laid for the most part in thin courses, with wide mortar joints, the material being

old red sandstone. A harder sandstone, of greyish tint," which is thought to have been brought from quarries now disused in the neighbouring Black Mountains, "is used for the coigns, window jambs, arches and dressings generally," but is chiefly found in the earlier work of the transepts, and no doubt necessitated—though this was not the only reason—the simplicity of treatment which we find there.

"The buttresses project but slightly, and the plinth proper is not carried round the walls, but only round the buttresses themselves."\*

The windows are all of single openings, some of considerable width, finished externally, excepting only those of the transepts, with broad splays, showing most towards the face of the walls; these splays are relieved by a small square indent near the centre. The base consists of a large roll moulding, under which the walls batter outwards, giving an appearance of solidity to the whole structure. Only the windows of the south transept have shafts.

"The effective corbel table of the presbytery is obviously an insertion, being earlier than the wall on which it is placed. In all probability it was brought from the nave and placed here at the restoration of 1634. A portion of it has also been placed along the present western wall and returned on the face of the north transept for a little distance."\*

In the alteration of the roof over the aisles and eastern chapels by the lowering of the pitch, it is to be regretted that the building was deprived of one of its most interesting features. The walls had formerly the great peculiarity of being finished with a gable over each window, which were, when complete, no doubt finished with a parapet, and it seems pretty clear that the main roofs were finished with parapets also. These gables, though applied perhaps somewhat differently here, are a feature borrowed from the Continent, where the aisles being double, the roof of the outer aisle is carried from the inner roof to the outer face of the wall, where it finishes with a series of gables without any intervening flat spaces. Here these gables were introduced to give height to the windows, and they partake rather more of the character

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\* Roland Paul.



of dormers than of gable roofs. The necessity of these will be perceived, on considering that, had the eaves commenced above the windows, a suitable Gothic-pitched roof would have required the clerestory windows to be placed much too high for the effect of the interior. These difficulties were, however, frequently overcome by narrow aisles and low-pitched roofs, but not with the same effect.

It would seem that the gables were removed to save the expense of repair; in doing this it became necessary to raise the eaves above the windows. This was done by filling up the hollows and lowering the tops of the gables a few feet. The stone used in the new work was of a reddish tint, differing considerably in colour and character from the old work, and it can be readily distinguished.

But no further confirmation of the original existence of these gables is required than the circumstance of the moulding of the eaves being allowed to remain. This moulding was enriched with billets, and was returned up the face of the gables, giving their actual form.

The two columns and arch, once part of the nave, act as flying buttresses against the west wall, and are interesting examples as illustrating the probable origin of the pointed arch. The detail of the column is pure Norman, the shafts are simple circles on the plan, with cushioned caps; the arch has roll mouldings and is slightly raised in the centre out of the line of the semi-circle.

It is here evident that the first examples of the pointed arch were not so acute as those which followed shortly afterwards, and that many of the theories respecting the pointed arch are incorrect, as it would appear from this example to have risen gradually from the circular to that lofty form which belongs to the following style, rather than to have been at once copied from any accidental intersections of Norman arcades. The present specimen, at all events, could not have been derived from such a source, and it will be next to impossible to find an earlier specimen in England of the pointed form.

The walls of the sacristy and traces of the loftier buildings that succeeded the early conventual buildings may still be seen on the north wall of the transept. See "The Monastic Buildings."



## THE TOWER.

The present tower rises well above the roofs of the Church, is finished with an embattled parapet, and contains six bells. Its position over the south aisle, in the angle formed by the union of the choir and transepts, is remarkably good, and it forms a central feature, grouping admirably with the whole, from whatever point it may be viewed.

As to its date, opinions are conflicting. On the jamb of the doorway of the ringing chamber is the date 1633, and it is usually spoken of as built by Scudamore as part of his work of restoration. Mr. Roland Paul says it is obviously a late addition to the fabric, with some earlier material re-used; and that the original tower, *if ever there was one*, was low and central, but it has entirely disappeared. His lengthened connection with the abbey as architect of the repairs entitles his opinion to be received with all respect.

But the tablet in the north transept, placed there by the rector, Rev. M. Gibson, in 1739, as already mentioned, seems to support the theory of an earlier tower. The words are clear: "the roofs and tower entirely *rebuilt*." Can they convey any other idea than that a previous tower existed? Yet to add to the sufficiently perplexing contradictions the same rector speaks of "the tower which he (Scudamore) raised upon an old arch, neat and strong," which words imply something different from "re-building." Mr. Blashill is very emphatic. "From the architectural character of the tower," he says, "*I have no doubt whatever* that it was erected before the Dissolution by one of the later abbots."\*

The responsibility for the generally accepted belief that Scudamore built the tower may rest on the statement that "Lord Scudamore furnished it with a Chancel and Seats, a Belfry and Bells" in the "Schedule presented to be read by the Register at the Consecration" in 1634. In this Schedule we might expect to find an authentic account of what was done. It is, however, abundantly clear that he did not build the

\* Woolhope Transactions, 1901, p. 185, paper on "The 17th Century Restoration of Dore Abbey," by Thomas Blashill, F.R.I.B.A., President. See also a paper by the same writer in the volume of "Transactions," 1883-5, page 8.

*Compare the shape of the tower of Dissolution  
by the late architect*

chancel, but only roofed it, and, as John Abell's contract shows, he put two floors in the tower, also the framing for the bells, but there is no word as to building the tower.

Though the original rule of the Cistercians prohibited high towers, there is no inconsistency in attributing it to an earlier date than 1634, for it is certain that the rule became much relaxed. In the fifteenth century a fine tower was added to the north transept of Fountains Abbey, while at Kirkstall the low central tower was raised. The probability then is, that the tower was actually built by the monks towards the close of their tenure, *i.e.*, the end of the fifteenth century, which would be the latest piece of architectural evidence of the existence here of this Cistercian house. In a letter dated August 5th, 1901, Mr. Blashill writes: "I have established the fact that the tower was pre-reformation." As it would be only about 150 years after its building when it was found necessary to "rebuild" it, we shall not perhaps go far wrong in inferring that the tower was "restored" by Scudamore, which restoration would account for the presence of the earlier material, and agree with the opinion of the late Mr. Blashill, and with John Abell's contract, while there would be no insurmountable difficulty in reconciling it with the inscription on the tablet in the north transept.

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## CHAPTER VIII.

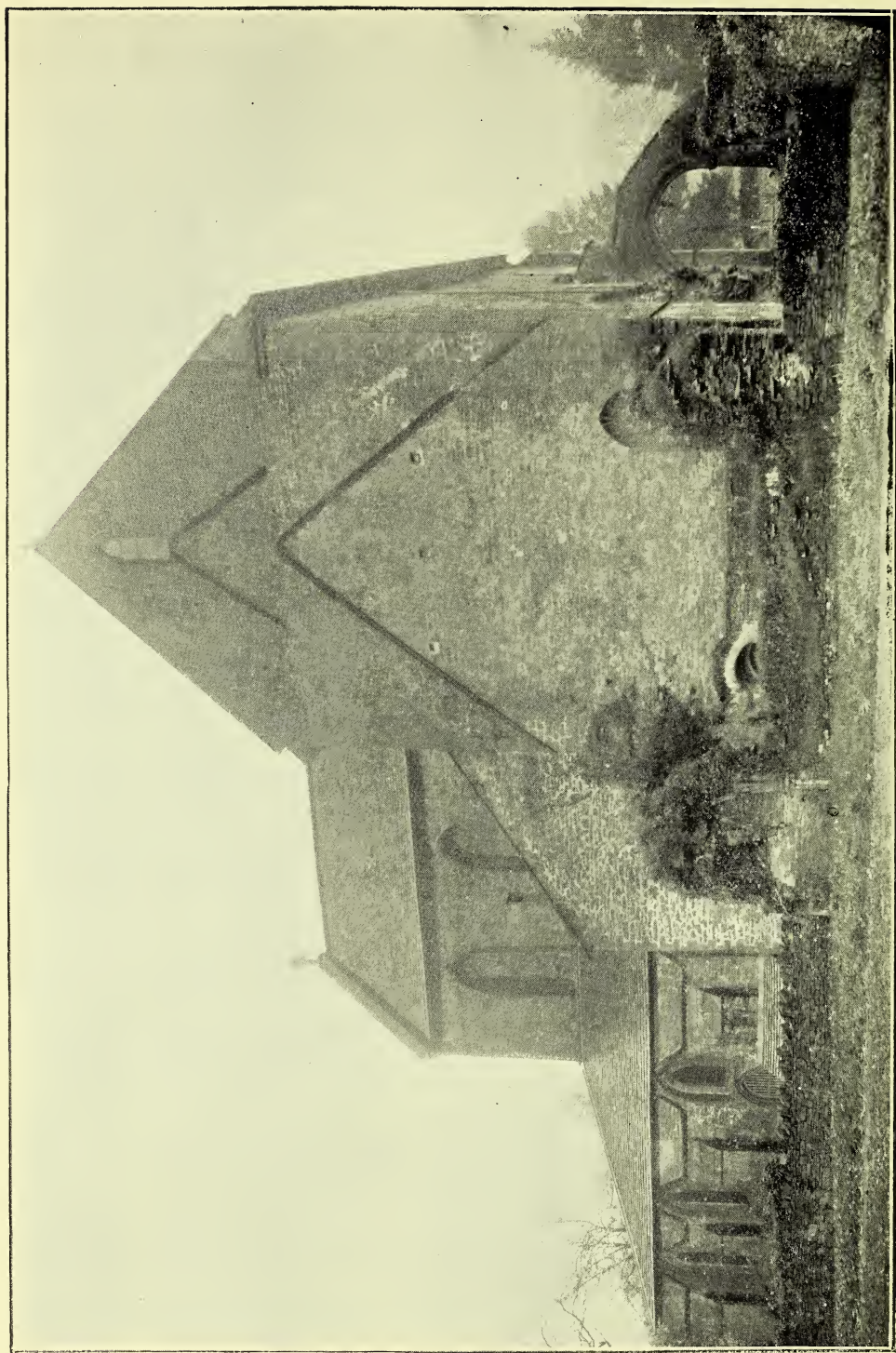
## THE MONASTIC BUILDINGS.

THE plan of the Monasteries founded in the eleventh and twelfth centuries was simple in arrangement, and was never greatly departed from by any of the religious orders. The monastic buildings were grouped on one side of the Church instead of surrounding it, as was the case in those of an earlier foundation. The four covered walks of the cloister enclosed an open space which was the cloister garth, the whole being attached to one side of the nave. The buildings on the eastern side of the cloister, and adjoining the Church, were such as the sacristy and chapter-house, devoted to the service of the church and to discipline, dormitory, dining rooms, and kitchen; while the western side was given up to the lay brothers of the house, and in some cases also to guests. All these buildings were generally on the south or sunny side of the church, but quietness and good drainage were reckoned of prime importance. Accordingly they are found on that side of the church nearest to a good stream of water, a branch of the stream being often made to flow through the great sewer of the house. Thus the monastic buildings are sometimes found on the north side of the church, their plan being simply reversed, and of this Dore is an example.

In the range of buildings that extended from the north transept there was first a pair of narrow rooms which adjoin the transept. The eastern room, which was vaulted, and was entered from the church, was the sacristy, the western one, which opened direct from the cloister, was the book cupboard. In one form or another it existed in nearly every monastery. The next building was the chapter house, the doorways and windows of which were always open to the cloisters. The monks met in chapter daily, and the abbot sat against the east wall. Confessions were heard there, and there the abbots were usually buried. A room known as the parlour came next, used simply for speech and that under strict supervision. There







DORE ABBEY, FROM THE NORTH.

was next a passage leading from the cloister to the eastern precinct, the infirmary being close by. This was a distinct building with its own chapel and kitchen, where the aged monks lived, free from care and from the austerities of the monastic life. The last room in the range was the fraternity or day-room. It was without a fire-place, and some of its windows or arches at the north end were usually open to the weather. Over the fraternity the dormitory extended, the staircase adjoined the fraternity. The space over some of the other rooms would be the library, with a passage from the dormitory, for access to the church by night. The calefactory, or warming room, was next, and was handsomely vaulted and plastered. A fireplace was in the centre, round which the monks could stand, and this was the only room in which the monks were allowed to warm themselves. The refectory came next, running north and south, which was the Cistercian rule. The monks sat on the sides of it and dined at narrow tables, whilst one read from the pulpit. A narrow room on the east was used for the service of meals: on the west side was the hatch, by which portions of food were passed from the kitchen. The whole range of buildings adjoining the west side of the cloister was usually devoted to the "conversi" or lay brethren, and was called the domus conversorum, because the conversi used the lower storey by day and the upper storey as their dormitory by night.

The arrangement of the monastic buildings at Dore differed very slightly from the above general description, or in any essential particular from others of the Cistercian order. The first buildings are entirely destroyed, but their junction with the north transept can still be seen, and similar marks of the loftier buildings that succeeded them in the thirteenth century still exist. Here, "the cloister, with its surrounding buildings, was on the north side, and was about one hundred feet square, with the refectory projecting northwards, the cellars and domus conversorum on the west, and the sacristy and chapter house on the east. Over this eastern alley was the dormitory or dorter, access being obtained to it by the "day stairs" at the north-east angle of the church, and by the "night-stairs" from the north transept of the church, the doorway itself still exists. Immediately adjoining the north wall of the transept was the sacristy, twenty-seven feet long and thirteen feet six inches wide, the walls of which are still standing. There seems to have been a smaller room



further east, against the north wall of the transept chapel, of which traces remain of arches and a return wall.”\*

Projecting slightly beyond the east wall of the sacristy came the chapter house with its vestibule. It was twelve-sided, and of beautiful thirteenth century design. “The only remains of the enlarged chapter house above ground are an angle with a vaulting shaft, and a small portion of one side, with a stone bench projecting fifteen inches from the wall.” In the excavations of 1892-3 Mr. Roland Paul followed the foundation of this side as far as its junction with that of a cross-wall which was found running north from the vaulting-shaft, which still remains at the east end of the vestibule wall. The base of the central clustered column, circular below and showing the bases of six large and six smaller intermediate shafts, was discovered by Mr. Blashill in 1882 in the rectory garden. From it the vaulted ribs sprang to the angles of the building. “The base was in a perfect state, and it can only be regretted that there is no more of it. The ground sinks rapidly to the east for a few yards, an indication that all the ashlar work was removed, and perhaps even the foundation cleared away. Fortunately the entire thickness of the wall remains at one point, as well as an angle of one of the buttresses, which enables this feature of the building to be restored with certainty. There was probably a lancet in each face, but nothing remains above the string-course, which ran immediately under the windows, and this only at one point. The diameter internally at the angles of the chapter house was forty-five feet. With the exception of one other it is the only example of a twelve-sided chapter house in England.”

“Of the vestibule, which led to the chapter house from the cloister, only a portion of the south wall remains, and this in a very fragmentary state. The base of the doorway with its mouldings was, however, found, and also the foundation which supported the three entrances running a considerable distance northward. The walls were made thinner on the side of the vestibule flanking the entrance, and a little triangular space vaulted over probably formed a very picturesque feature in it. The destruction of the rest of the vestibule, and, indeed, of the buildings situated

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\* Roland Paul.

north of it, has been very complete, and in places even the foundation and concrete used has been taken up. All the worked stone has entirely disappeared and has probably been broken up and used in the construction of buildings in the neighbourhood. Further north was a stream about four feet wide, which was an offshoot of the river Dore, having been brought under the abbey mill, and afterwards acting as a sewer to the abbey buildings. On account of its position, the large buildings, including the refectory, the day room, and perhaps the domus conversorum, were taken over the stream. All along its length, where opposite the abbey, there are the remains of the masonry which arched it over. On the north side of the stream is a very solid wall about four or five feet in thickness, running north and south and extending for about one hundred and twenty feet. It has all the appearance of an ancient wall, and may have been one of the walls of the abbey buildings, but in its present state it is difficult to say."

"The cloister court itself is now the kitchen garden of the rectory, and its outer walls are built, to some extent, on the foundations of the old cloister walls. The ancient wall on the west side remains standing to a height of eight or nine feet, and at a little distance are remains of two windows, small lancets, which evidently lighted the upper room of the domus conversorum and looked into the cloister court. The doorway through which the conversi passed from their rooms to the church still remains, in a cowhouse. It has been stated that there was an open yard between the cloister and the domus conversorum, but the presence of windows in the cloister wall and the width of the building—twenty-five feet—seems to point to its having been immediately next the cloister court, as was the most usual arrangement. West of the cloister was a "lane," and further west again, projecting beyond the west front of the Church was the Cellarium. Of this, there are some remains of the return wall and the end wall, and also a vaulting corbel."\*

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\* Roland Paul.



## CHAPTER IX.

## THE SEVENTEENTH CENTURY RESTORATION.\*

**B**ETWEEN the date of the dissolution of the Monastery in 1536 and the restoration of the remains of the Church, there was an interval of 100 years, during which the knowledge that can be gained about it is extremely slight. We can only picture it as in the main a ruin, the whole of the greater vaulted roofs thrown down, and those parts of the Choir and aisles which retained any covering used in all probability by the tithe owner for the storage of farm produce and the housing of cattle. The choir itself had an old wooden roof, but whether this was the ancient roof or one that had been put on after the Dissolution is not clear. Four years after the dissolution the site of the Monastery and the demesne lands were granted to John Scudamore of Holme Lacy, Esq.; the grant bearing the date March 30, 1540. The first grant of the rectory and tithes of the parish was made to Henry Courtney, Earl of Devon, who being attainted of high treason and beheaded in 1539, they passed to the Crown again, and then through several hands as a lay-fee in several reigns. Edward VI. granted them to Lord Russel, who exchanged them with Queen Elizabeth, who then granted them to Edward de Clinton Earl of Lincoln, and Christopher Gough, by them sold to Richard Capper, Esq., and by him sold again to John Scudamore, from whom they descended to John Lord Viscount Scudamore, who restored them to their primitive institution, so far as lay in his power, an annual pension of fifty shillings being reserved to King Henry VIII., or his assigns.

Of John, first Viscount Scudamore, who conceived and carried out the idea of restoring the ruins of Dore Abbey as the church of the parish which he re-endowed, we may read in the second part of the *Herefordshire Pomona*, and it is an interesting item in English history :—

“ He was twenty-six years of age when, being in possession of the secularised tithes of several parishes which his ancestors had purchased, he began to feel that he

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\* Thomas Blashill, F.R.I.B.A. “Woolhope Transactions,” 1901, p. 184, *et. seq.*

could not consider himself the rightful owner of that which belonged to the Church. His friend, William Laud, then Bishop of Bath and Wells, confirmed him in this view, whereupon he set about restoring the Church of Abbeydore, with others, and re-endowing them with their tithes. Owing to the legal forms that had to be gone through, this was a work of so much difficulty that we may wonder how his patience held out through the eight years which the business occupied. Nevertheless all was at length accomplished in his usual spirit of splendid liberality."

The work done to Dore Abbey has often been called a re-building, even in authoritative contemporary writings. What was actually done appears pretty clearly from a comparison of the documentary evidence with the structure. When Lord Scudamore took the work in hand the chancel or choir was actually covered with a roof, whatever may have been its date. Divine service had for some time been publicly held in this part of the building. There were four bells in the tower, but as all such properties had been taken to the King's use, it is probable that Scudamore had provided these with other things suitable for the service of the Church during the years in which he was delayed before he could obtain the necessary sanction for his work. None of these bells remains, the six now existing having been made at dates varying from 1710 to 1892.\* At the consecration there was a rector, Mr. Turner, who does not appear to have been quite newly appointed, and clearly there was a great amendment since the time remembered by old people when Sir Gyles read prayers under the sheltering arch.

The arrangements made by Viscount Scudamore for the re-edification of the church were such as were usual at that period, and are not uncommon now. He made separate contracts with the carpenter and plasterer, to whom he supplied such materials as a landed proprietor usually supplied from his own estates; the contractors found the remainder of the material and the labour for the execution of the work. The contracts of John Abell, of Sarnesfield, for the new roofs and the woodwork of the belfry, and of Francis Stretton, of Fownhope, who did the plastering, are among the Scudamore MSS. in the British Museum. There would be plenty of stone in the ruined nave, and it is probable that masons were employed at day wages to do the

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\* The pre-reformation bells are supposed to have been transferred to Madley Church.

ordinary mason's work before contractors were brought in to do the more difficult work; but no such contract has been found, though one may exist. The carpenter John Abell is a name of considerable interest in Herefordshire biography, and he is sometimes reckoned as one of the great English architects of the seventeenth century. The foundation for this reputation is somewhat slight, but it may be possible to increase it by careful study of the architectural works of that period. Blount, who wrote towards the end of the seventeenth century, gives a short account of him and his tomb in Sarnesfield churchyard, but the original manuscript is lost and the tombstone was entirely re-cut in 1857. The only original and indisputable evidence about Abell is perhaps contained in his contract with Viscount Scudamore for this work at Dore. In it he is styled "John Abell, of Sarnesfield, in the Countie of Hereff, carpenter." He contracts to fell in any appointed places in the county the necessary timber "for the buildinge or repairenge of that place and buildinge wch by the p'ishone's of Doore is now used and resorted unto for the comon and publike exercise of sacred and divine duties." The Viscount is to provide all carriage. Abell is to put a roof over that part of the church which is one hundred feet in length, which must be the transept. He is to take down the timber work from that part which is sixty feet in length, which is the choir, and put thereon a new roof, using up at his discretion the old timber in any part of the building. He is to put roofs over the aisles, which measure two hundred and sixty feet in compass. He is also to put the two floors in the tower and a roof that shall come down within the battlements, and shall have a spire for a weather-cock and a dormer for egress. He is besides to make the bell frame "for fower bells and to leave space for a frame or two more, about the size of the biggest bell, which is there already, or bigger," and to hang the four bells, the Viscount finding all necessary iron-work. He is to make over the choir and transept a ceiling suitable for boarding, plastering or otherwise, with pendants and braces "handsome, sufficient and stronge," and a fair strong and decent door at the first entry of the church. He is besides to fall and have sufficient timber to make his ladders, windlasses and engines for the work.

The contract was dated March 22, A.D. 1632, in the eighth year of Charles I., which would be 1633 according to modern reckoning, and all the roofs, buildings,



lofts, and frames were to be finished by St. Bartholomew's Day, August 24th next ensuing. Thus there were only five months allowed for falling the timber, making the engines, and using the timber, unseasoned as it must have been. The contract price was £110, of which £30 was to be paid on April 30, £20 on June 15, £20 on July 20, £20 on St. Bartholomew's Day, and the balance of £20 when the building was finished, which seems to contemplate some delay in completing the work beyond the contract term.

To this document the parties are therein said to have put their "hands and seals." Neither signatures nor seals now appear upon it, but a part of the last page is missing, which may have contained them. It is witnessed by Gyles Bridges, John Abrahall, Thomas Manfeilde (who was the Viscount's agent, described as "Clarke" in Francis Stretton's contract), Jo. Willcocks, and Christopher Barrow, jun. One of the endorsements calls it "John Abell's contract for ye *rebuilding* of Doore's church."

The contract, dated August 26, 1634, of Francis Stretton, of Fownhope, mason (who would, no doubt, be the Viscount's ordinary mason for his house at Holme Lacy) is for the ceiling, plastering and whiting the roofs and walls. Stretton is to be paid fivepence per superficial yard for the lath and plaster ceiling, the Viscount to set up the scaffolding and Stretton to move it as might be necessary. He is to have payment on account out of the contract price at the rate of fourpence for every hundred of lath hewn by him. Thomas Manfeild is to settle how much he ought to receive besides for lime, hair, and nails used in repairs of plastering to walls. Richard Meeke enters into this contract on behalf of the Viscount. Stretton executes it with his mark. The witnesses are Thomas Manfeild and George Skippe.

The fittings put up by Lord Scudamore in the chancel and transept were handsome in proportion to the work which appears in the pendants of the roof, and in comparison with a very great deal of the work done in churches and manor houses of the seventeenth century. There is no evidence as to the person who did this seating and chancel screen and singing loft with the other fittings, but many persons will incline to the belief that they were the work of John Abell. There is no reason



to doubt the statement on his tomb as to his having been the "architector"—which probably meant a designer and contractor—of important buildings, and this work would not be beyond his skill. If, as is possible, he erected an old market house at Leominster, it is of some importance to notice that the inscription upon this chancel screen and that at Leominster are the same, letter for letter.

The church was re-consecrated by "Dr. Theophilus Field, Bishop of St. David's, by virtue and authority of a commission from Dr. Matthew Wren, Bishop of Hereford, detain'd in necessary attendance upon his Majesty," Matthias Turner being the rector and incumbent. The consecration took place, with much ceremony, about eight o'clock in the morning, on Palm Sunday, March 22, 1634-5, which was the anniversary of the Viscount's baptism. This was two months before the expiration of the contract time.

The day must have been a great day at Abbeydore. So far as possible all the offices of the church were to be incorporated in the service at Morning or Evening Prayer, but it is noted in the document that there was no marriage. The Communion plate now in use is said to have been purchased with a purse of gold given by Lord Scudamore at the offertory. The consecration service drawn up with the most elaborate care may be found in the registry of the diocese, and has been printed by the Rev. J. Fuller Russell.\* It was important that the service should clearly mark the line which the Viscount's friend and adviser, Laud, took in matters of ritual. The order of the several acts, the positions and postures of those officiating and helping, are minutely laid down, and afterwards, when the High Church party had fallen on evil days, these matters were brought up against them.

The previous state of the church appears clearly from the statement made by the Bishop's Registrar, Richard Brasier.† "The parishioners were destitute of a place for divine service and the worship of God till by private permission they began to assemble themselves in this place, not evidently known whether ever a consecrated

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\* The form and order of the Consecration and Dedication of the Parish Church of Abbey Dore, upon Palm Sunday, 1634, by the Right Rev. Father in God Theophilus Field, D.D., Lord Bishop of St. David's. Edited by John Fuller Russell, B.C.L., F.S.A., Rector of Greenhithe, Kent. London: Basil Montagu Pickering, 1874.

† See Appendix VII.

place or noe, but ruinous and mean howsoever, and in former time before their assembly in it, altogether prophaned and applied to secular and base uses. As also that there was no Endowment for a Minister to perform divine offices for the said parish, but that which was done, was by such meane and unable stipendiary Clerks, as did much redound to the Dishonour of Almighty God and the contempt of His holy worship." "So miserably poor was this . . . Cure, that sometimes 48 and sometimes 50 shillings sterling and no more was paid to John Phelyps under the style of wages for serving the Cure of Dore." This shows also in what way services had—probably to a limited extent—been permitted before the re-consecration.

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## CHAPTER X.

## LATER RESTORATIONS.

DURING the two hundred and fifty years which followed the Scudamore restoration, little or nothing seems to have been done to keep the Church in repair except general repairs to the roof and fittings, with other minor additions and alterations, and the natural result was that the fabric fell into a bad state. Though the main walls themselves remained for the most part sound and in good condition, it became increasingly and painfully evident that, from want of necessary attention, certain parts of the interior had become positively dangerous. The plaster ceiling of Scudamore's time was in a dangerous condition, and some of it had fallen, other portions only being kept from falling by boarding screwed up to the joists. The central portion of the presbytery was divided during the winter from the rest of the Church by a series of hideous canvas and baize screens, in order to keep warm that part used for divine service, thus, as may be imagined, destroying entirely the effect of the beautiful interior of one of our most valuable national monuments of its kind. The accumulation of earth outside the church to a depth of nearly three feet, caused much damp to the pavement inside the Church, which was also much broken and out of repair, and to add to the discomfort and even danger of the congregation caused by the moisture which was at times noticeable, vitiated air arose from the numerous interments below the pavement. Thus, the three essentials for any building—a sound roof, a dry floor, and external drainage—were wanting.

In 1895 Mr. Roland Paul commenced his excavations, and they were carried on for some years side by side with the work of restoration. The condition of things by this time had become serious, and, the population of the parish being a poor and scattered one, it became necessary to make an extended appeal for funds. The first appeal, made in 1898, met with but little success. In May, 1901, a further attempt to stimulate interest in the restoration, led to the calling of a meeting at the

Bishop's Palace, Hereford, at which Mr. Roland Paul presented a report, showing the importance of an immediate dealing with those features whose repair was so urgently demanded by their state of decay.\* Some steps had already been taken on the south side to obtain proper external drainage by clearing away the earth from the walls, which not only brought to light the old plinths, but also resulted in interesting discoveries of old tile pavement, no doubt thrown outside the Church at the Dissolution.

The work to be done was divided into four sections—(1) The tower, (2) the roofs and ceilings, (3) The main fabric, porch, and glazing, (4) The floors and drainage. The tender of Messrs. Collins & Godfrey, of Tewkesbury, for these was £4,395, and by September (1901), the committee having raised a sum of £1,429, a portion of the work was at once proceeded with, at a cost of £1,180. In dealing with the building, all the beautiful early work, as also everything of Scudamore's date, has been carefully preserved in a strictly conservative spirit, and in respect to no part of it can objection be advanced, such as is so often, and justly, taken, to many so-called "restorations." The work has not only preserved what is now visible, but it has added immensely to the interest of the building as an architectural and archæological study for many generations to come.

The architect's report in April, 1902, showed that on carefully examining the tower, he found it was unnecessary to take down anything below the string course of the embattled parapet. The parapet itself was, generally speaking, in good condition, and few new stones were required. It proved to be partly composed of worked stones taken by the builders of 1634 from the ruins of the church. The old stone tile roof was removed and the timbers of the roof were found to be much decayed. The new roof is of low pitch and covered with lead, with the old rod and vane refixed.

The work in connection with the floor and drainage brought to light a great many interesting details of the old monastic church. At the time the paving was laid down by Viscount Scudamore in 1634, the accumulated soil was evidently only

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\* This report is embodied in the present chapter.



roughly levelled to receive it. On this paving being taken up a great quantity of loose earth, stones, bones, and skulls were found, and also much of the encaustic tile pavement and painted grisaille glass of the thirteenth and fourteenth centuries. In nearly every part of the church the ancient levels were found, and in relaying the pavement these old levels were followed, thus exposing the bases formerly hidden and restoring the original proportions of the church. The graves, where found, were filled in with lime concrete, and the pavement, set in cement, was laid on a bed of concrete. The old paving was re-used and all the inscribed stones relaid.

The recovery of the old levels also exposed the foundations of three of the five altars that stood in the eastern chapels, also the foundations of the screen walls that divided the chapels from one another. In this part of the church were four holes about four feet square, in which were found worked stones, among them being fragments of an aumbrey and piscina.

The encaustic tile paving is of three kinds. (1) Tiles having shields of arms of families, local and otherwise; (2) Embossed tiles of diamond shape, mostly with a green glaze. (3) Conventional foliage patterns, and (4) tiles with inscriptions, one bearing the name of the maker, Martin. Besides these are a great number of plain tiles with good green, yellow, brown and black glaze. These tiles are probably of the latter part of the thirteenth and early fourteenth centuries. The painted grisaille glass was found in considerable quantities in the north aisle and north transept, and some of it still retains the conventional designs that were characteristic of this date.

The accumulated soil, to a depth of three feet, on the north, and to nearly six feet on the west sides, was removed. In clearing out two watercourses in the north side, in 1891, nine old keys were found, some of them cut into very remarkable wards, one resembling an intricate modern latchkey. A keen-edged pointed dinner knife, three coins, one a silver groat of Elizabeth, the second a fine specimen of a copper sixpence of James II, dated 1689, the third a copper half-penny (?) bearing the legend NVMMORVM FAMVLVS, probably of William and Mary, but in bad preservation on one side, although the double rose was plainly visible on the other. These relics are preserved in the vestry.

Outside the north door of the presbytery, steps were found, also a wall that extended to the chapter-house, and formed probably one side of a passage from the church to the infirmary and abbot's house. On the west side the bases of the two columns of the nave arcade still standing were uncovered, as were also the jambs of the doorway forming the communications between the nave and the cloister.

Commenced in October, 1901, the repairs thus partially completed included the taking up and relaying of the floors of the transept and presbytery in a bed of concrete, the repair of the presbytery roof and ceiling, the provision of a system of drainage and removal of accumulated earth, and the resetting in cement of the parapet of the tower. The presbytery was re-opened for divine service on June 29th, 1903.

The remainder of the repairs, which were completed in 1909, the Church being re-opened on August 3rd of that year, comprised the roofing of the transepts and crossing, and the removal of the unsightly whitewash with which the whole of the interior had been covered. The transept roof was treated in the same way as that of the presbytery, the dangerous lath and plaster ceiling was removed and oak boarding laid on the ancient joists, thus preserving all the woodwork of Scudamore's seventeenth century restoration. The careful removal of the whitewash from all the worked stone of the interior has in many cases revealed colour, and in all cases has exposed once again to view the charming natural colours of the old red sandstone.

In 1911 new heating apparatus was provided, and in 1912 repairs were made to the East Window and to the roofs of the ambulatory and side chapels at a cost of £400. In all, about £6,000 has been spent on the work of repair, and the whole of the work has been carried out under the superintendence of the architect, Mr. Roland W. Paul, F.S.A.

## APPENDIX.

## I.

## DEEDS RELATING TO DORE ABBEY.

The following particulars of certain deeds refer to lands which belonged to the Abbey at Llanfair Cilgoed, a chapelry in the parish of Llantilio Creseny, Monmouth ;\* and are given here by the courtesy of Mr. John Hobson Matthews, editor of the Continuation of Duncumb's Collections towards the History and Antiquities of the County of Hereford (Hundred of Wormelow).

Grant by Griffin ap Gronow, with the consent of William his son and Emeline his wife, and of his heirs, unto God and Saint Mary and to the monks of Dore, of lands at Llanfair [Cilgoed, co Monm.], at a rent of 12 pence and 3 farthings per annum.

N.B. The lands are stated to be situate adjoining to the said monk's grange.

[Undated ; *circa regn.* Ed. II.]

Grant by Brother Richard, Abbot of Dore, and the convent of the same place, unto David ap Howel ap Madoc, and Griffin his brother, of a messuage in the fee of White Castle [in the parish of Llantilio Creseny, co. Monm.], on the river Trothy, for the term of the grantees' lives. Dated at Dore, Saint Matthew's day, 1331.

Release by Jeuan ap David ap Jeuan Veghan, unto William ap John ap Howel ap Jeuan, of all his right and claim in all those lands and tenements late of Thomas ap Jankyn ap Jeuan Veghan in llanveyr kylcoyd (Llanfair-cilgoed, co. Monm.) in the fee of White Castle. Dated at Llanveyr aforesaid, the morrow of Saint James the Apostle in the 22nd year of the reign of King Richard the Second [1399.]

Release by Robert, son of David ap Robert ap Philip, for the good of his soul and the souls of his ancestors and successors, unto the Abbot and Convent of Dore, of all his right in 13 pence of yearly rent due to him out of a parcel of the land annexed to the grange of Lanveyr Kilcoyd. Dated there, Tuesday the feast of the Innocents (in which day he was received into the brotherhood of the Order of Citeaux) in the 35th year of the reign of King Edward III. [1362].

Lease by Philip ap David ap Henry, to Meuric Glaac, of a parcel of arable land in the parish of Saint Teilo [Llantilio Creseny, co. Monm.] and in the fee of White Castle, by Llanveir Wood. Rent 5s. of silver money per annum, at Lady Day and Michaelmas in equal portions, and 6d. for a heriot. Dated at White Castle, 30 Aug. in the 22nd year of the reign of King Edward IV. [1483].

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\* Taken from the original Latin deeds.



## II.

## DORE, ITS ETYMOLOGY, ETC.

"Dwr," the ancient British name for water, was without doubt applied by the early inhabitants of this valley to the river, as being the most important piece of water within their daily view. The monks, to whom French would be a familiar tongue, slightly modifying the word, called their house the Abbey of the Vallée d'Or, a name of pleasant sound, and probably a play upon the word Dore, which survives as the "Golden Valley" to this day. Leland's description of the site is still sufficiently accurate. He says "The Broke of *Dour* runneth by the Abbay of *Dour*, and there it breketh a little above the Monasterie into two Armes, whereof the less Arme rennethe thoroughe the Monastery. The bigger Arme levith the Abbey a Bowe shot of on the right hond or banke. The Confluence is againe hard bynethe the Abbey." This "lesser arm" is the artificial channel made by the monks to turn the Abbey Mill, and afterwards to run as a cleansing sewer under the domestic buildings.

Camden, in writing of the situation and the fertility of the soil of Abbeydore, in his work "Brittania," published in 1586, used words which are fully applicable at the present day. He says: "The Dore (falling from the north), cuts its way through the middle of the valley, which the Britains from the river call Diffirin-Dore," or, Dyffryn-dur (water valley), "but the English, that they might seem to express the force of that word, have called it The Gilden Vale, which name it may well be thought to deserve, for its golden, rich and pleasant fertility; for the hills which encompass it on both sides are cloathed with woods, under the woods lye Corn-fields on each hand, and under those fields lovely and fruitful meadows. In the middle, between them, glides a clear and crystal river, upon which Robert Earl of Ewias erected a beautiful Monastery, wherein very many of the nobility and gentry of these parts were buried."

## III.

## THE OLD PARISH CHURCH.

The Parish Church seems to have shared the fate of many others which were swallowed up by adjacent religious houses, and the ruin of the parochial may well be dated from the rise of the Conventual Church.

In the Schedule presented to be read by the Register at the Consecration in 1634, it is stated that "The Parish Church being so long agoe demolished, as that the very place of it is not now certainly known. Nay there remains not the least Mark or Token of the place. The very ground is converted to a Corn Field, about a Mile higher up, in the Gilden Valley; the same Field near *Dreuth-Lan-dee*, i.e., Black Bush, still retaining the name of the Church-Yard: Which makes it credible enough, that (according to Tradition) the Church formerly stood there."

"The abbey of Dore was built in the parish of Bacton, the patronage of which was in lay hands. Their insatiate ambition, says Gerald de Barri, gave the monks



of Dore no rest until they fraudulently got possession of the patronage for themselves, a thing the more to be wondered at, as it is directly contrary to the rules of the Cistercian order to hold parish churches or have the care of souls. To appeal to the pope would have been useless, since the Cistercians were in high favour at the Roman Court, partly because of their reputation for austere piety, and partly because of the money which they always had ready to clear their way to the end they sought. Having once gained possession of the parish and its revenues, the monks seem to have allowed the church to fall into absolute ruin. For in 1284 the Bishop of St. David's claimed jurisdiction over the abbey of Dore, as being in the parish of Ewias Harold, and therefore in his diocese. Both the monks themselves and Bishop Swinfield resisted the claim, and proved before a general chapter that the abbey was in the parish of Bacton, in the diocese of Hereford. Though the parish church had gone, there was no doubt as to the parish in which the abbey stood."\* "It is curious that this fact was unknown to the parties who were most concerned to know and record it, at the time when Lord Scudamore erected Dore into a parish. Neither that nobleman nor Sir John Hoskyns, who was much interested in the enquiry, nor, after them, the historian of Dore, in short no investigators from Leland down to the learned editors of Dugdale, have been aware that the abbey had been built in the parish of Bacton."†

\* Canon Bannister.

† Dugdale's Monasticon.

#### IV.

##### THE ABBOTS OF DORE.\*



SEAL OF ABBOTT JORDANI.

Adam I.	.	.	.	.	.	occurs
Adam II.	.	.	.	.	.	„ 1200
Gothefridus	.	.	.	.	.	„ 1230
Stephanus de Wigorne	.	.	.	.	.	„ 1251
Henricus	.	.	.	.	.	1263 and 1266
Hugh	.	.	.	.	.	elected 1293
John	.	.	.	.	.	„ 1298
Richard Straddel, D.D.	.	.	.	.	.	occurs 1330
John	.	.	.	.	.	elected 1361
Jordani	.	.	.	.	.	
Richard Rowchester	.	.	.	.	.	„ 1440
Philip de Quellire (or Lluellin)	.	.	.	.	.	„ 1478
John Glynn	.	.	.	.	.	occurs 1515 and 1523
Thomas Cleobury	.	.	.	.	.	died 1529
John Radborn succeeded 1529 and was the last Abbot.						

There is a common seal of this abbey, its subject is, an Abbot at full length, in one hand a crosier, in the other a book, and having on his dexter side a shield with the arms of the Abbey, being those of the family of Tregoz, who married the

\* Collected from deeds, &c., in the British Museum and Somerset House.

heiress of the founder, Ewyas, viz :—*gules*, two bars gemels, and in chief a lion passant guardant, *or*. The arms in the shield of the sinister side are, in this impression wholly obliterated nor can any more of the legend be made out than S.C. . . DE DORA.\*

\* Dugdale's Monasticon.

## V.

## RECTORS.

Matthias Turner, Rector at the Consecration in	..	..	..	1634
James Bernard			died	1676
			Instituted	
Wm. Watts, B.N.C., A.B. 1666, A.M. 1669, B.D. 1676, Can. Res. of Hereford	..			1676
Matthew Gibson, Qu. Coll., Oxford, A.B. 1700, A.M. 1703	..			1722
Digby Cotes, Mag : Hall, A.B. 1738, A.M. 1741, Preb. of Hereford and vicar of Bromyard	..	..	..	1741
Robert Campbell, Exeter College, A.B. 1770, A.M. 1773, Rector of Mordiford	..			1793
Robert Symonds, B.N.C., A.B. 1790, A.M., Oriel College 1792	..			1801
Richard Lacy, Queens' College, Cambridge, A.B. 1794	..			1802
James Roberts, Linc : Oxford, A.B. 1784, A.M. 1797, B. & D.D. 1804, Vicar of Much Marcle	..	..	..	1808
John Duncumb, Trinity College, Cambridge, A.B. 1787, A.M. 1796, Vicar of Mansel Lacy	..	..	..	1809
Josiah James, St. John's College, Cambridge, M.A., 1831	..			1839
Alfred Phillipps, A.K.C.	..	..	..	1868
Philip Cave-Moyle, Gonville and Caius Coll., Camb., M.A. 1903	..			1910

## VI.

## DATES AND DESCRIPTIONS OF THE BELLS.

- 1st Bell. Recast by J. Rudhall, Gloucester, 1770.
- 2nd Bell. Recast by Llewellyn and James, Bristol, in 1892. Rev. Alfred Phillipps, Rector ; Charles Wall, George Evans, Churchwardens. Prosperity to our Benefactors. Amen. 1712.
- 3rd Bell. Philip Williams and Thomas Lewis, Churchwardens, 1710.
- 4th Bell. John Rudhall, Gloucester, fecit, 1710.
- 5th Bell. Peace and good neighbourhood. H.R. 1710.
- 6th Bell. P. Lewis and J. Davies. C.W. 1782.

## VII.

*A Schedule of the Right Honourable Lord Viscount Scudamore's, Founder and Patron of the Parish Church, and Rectory of Door; presented to be read by the Register, at the Consecration of the said Church; upon Palm-Sunday, the 22d of March, 1634.*

**I** RICHARD *Brasier* Register to the Lord Bishop of *Hereford*, doe in the Name of the Right Honourable the Lord Viscount *Scudamore* of *Sligo*, the Founder and Patron of this Parish-Church and Rectory of *Doore*, and in the Name of *Matthias Turner*, the Rector and Incumbent of the said Church, and likewise in the Names of *John Hoskyns* Serjeant at Lawe, *Bennet Hoskyns* Esq; *Christopher Berrowe* Gent. and *Henry Parry* Gent. and other Inhabitants of the said Parish, present unto your Lordship, Right Reverend Father in God, the Estate and Condition of the said Parish; *viz.* That the said Parish-Church being so long agoe demolished, as that the very Place of it is not now certainly known, the Parishioners were destitute of a Place for divine Service and the Worship of God till by private Permission they began to assemble themselves in this Place, not evidently known whether ever a consecrated Place or noe, but ruinous and mean howsoever, and in former time before their Assembly in it, altogether prophaned and applied to secular and base Uses, and in the very Condition and State of it wholly become a Lay-Fee. As also that there was no Endowment for a Minister to perform divine Offices for the said Parish, but that which was done, was by such meane and unable stipendiary Clerks, as did much redound to the Dishonour of Almighty God, and the Contempt of his holy Worship.

In a tender Consideration of all which, the Right Honourable the forenamed Viscount *Scudamore*, having first, by Petition exhibited to the King's most Excellent Majestie, obtained his Majesties most gracious License under the great Seal in this behalf, hath reedified this Place at his own proper Costs and Charges, and hath caused it to be furnished with a Chancel and Seats, a Belfrey and Bells, a Church-Yard, and all things else requisite to a Parish-Church: And hath founded and erected a Rectory therein for ever, and obtained Institution and Induction for a Clerk unto the same: And hath given and granted the said Church, Chancel, Steeple, and Church-yard, and the said Rectory with all the Tithes great and small, personal, predial, and mixt, not onely of the Inhabitants of the said parish, but also of all his own Habitation and Demesne-Lands in *Doore*, together with all Oblations, Obventions, Mortuaries, Fees, and Church-Duties unto the said Rector and his Successors for ever; as by Sundry Deeds and Conveyances, which here I also likewise, exhibite, may more at large appear. And alsoe with this Intent and Purpose, that the said Church and all thereunto appertaining, may be dedicated to the Worship of God, and that God's holy and ever blessed Name may herein be honoured and called upon, as well by the said Viscount *Scudamore* and his Family, his Heirs and Posterity, as by the Parishioners and Inhabitants of the Parish of *Doore* for ever; and that God may be glorified in the Service and Ministration of the said Rector and his Successors in the said Parish, and in that Maintenance and Livelihood which by the Foundation and Donation is now in the Name of Almighty God bestowed upon them: Wherein he most humbly beseecheth Almighty God graciously to accept of this his sincere Intent and holy Purpose. And both he and they all together are humble Suitors to your Lordship as God's Minister, the lawful Deputy of the Bishop and Ordinary of this Diocese, that in God's Stead you would accept of this his Free-will-offering, and decree this Church to be severed from all former prophane and common Uses, and now in deed to sever it, and by the Word of God and Prayer, and by other religious Duties, and spiritual Benedictions, to dedicate and consecrate it, and all thereunto belonging, to the sacred and blessed Name of God, and to his Worship and Service only.

To which Purpose I, in the Name of the Right Honourable *John* Lord Viscount *Scudamore*, for himself, his Heirs, Executors and Assignes, and in the Name of *Matthias Turner* Clerke the Rector of this Parish, for himself and his Successors, and in the Name of the Parishioners and Inhabitants of the said Parish, for themselves and all after them, doe here in the Sight of Almighty God promise and vowe respectively, That for ever hereafter they will refuse and renounce to put this Church, or any Part thereof, to any private, secular, prophane or common Use whatsoever; but will endeavour in their several Places and Rights, that all may be wholly and only reserved and applied to religious Uses, for the Glory of God, and the Salvation of their Soules.

PARTICULARLY, that the said Viscount *Scudamore*, as Founder of the said Church and Rectory, and all after him, as the Patrons of the same, shall and will upon no Title, Claime, or Colour and Pretence of Law, resume, pull back, or with-hold, or cause to be resumed, pulled back, or with-holden, any Part or Portion of the said Church or Rectory, and of the said Tithes and other Ecclesiastical Rights, now given and intended to be given to God and his Service: But shall and will always be ready to maintain and defend the same, free and entire; without Incumbrance or Question, to the holy Uses above mentioned.

AND that he the said Rector and his Successors shall for ever hold the said Church to the publick Uses of the Parish, for the Worship of God therein, according to the Rites of the Church of *England*: And the said Chancel to such holy Employments as by the Laws of the holy Church are proper for the fame; keeping the same continually in good Reparations within and without: And the said Rectory, with all the Tithes, and other Ecclesiastical Rights and Profits thereof, without any aliening, demising, or compounding, which may any Way tend to the imbezilling or impairing of the same.

AND that they the Parishioners will ever hold this Place even as God's House, and the Rectory with all the Rights thereof as God's own Portion, and will accordingly demean themselves on all Occasions; and that they will from time to time, and ever hereafter, as the least Occasion or need should be, provide that the said Church and all thereto belonging shall be repaired and upheld and decently furnished in such Sort as a









THE ABBEY DORE VESTMENTS.

Church ought to be : and that they will ever refuse and forbear, by Pretence or Colour of any Laws, Statute, or Provision, to burden the said Rectory with any Charges, Payments, Contributions or Duties whatsoever, otherwise than according to the Laws Ecclesiastical of this Kingdom : Or to bring up any Custom, Prescription, or Usage to the Prejudice of the same. And that they will yearly pay to the Parish-Clerk, whom the Rector shall chuse, such Wages as by the Ordinary shall be thought sufficient for that Service.

And lastly, in the Name of them all together, I humbly beseech your Lordship as God's Minister, the authorized Deputy of this Bishop and Ordinary of this Diocese, that this Church and Rectory may be now received and admitted into the Ordinary and Diocesan Jurisdiction of the Bishops of *Hereford* : And that it may be subjected to all the Rules Ecclesiastical, as well Visitatory as others : And that the Summe of *three Shillings and four Pence* may be allotted and accepted for and in the Name of Procurations for the said Church to be paid at every Visitation of the Bishop of *Hereford*, or the Arch-Bishop of *Canterbury* : And the Summe of *one Shilling* to be paid, at the Usual Times of Payment by the rest of the Clergie, to the Arch-Deacon of *Hereford*, for and in the Name of Procurations to the said Arch-Deacon. And that now upon these Conditions, Promises, and Provisions, whereunto they have also in this *Schedule* subscribed, humbly desiring that the same may be registred, and remain upon Record in the Office of the Lord Bishop of *Hereford*, your Lordship will be pleased to proceed in your holy Function.

*Carefully compared with the Original  
in the Registry of the Church of Hereford.*

## VIII.

### THE ABBEYDORE VESTMENTS.\*

(\* These vestments are relics of the penal days, when South Herefordshire and Monmouthshire were full of houses in which the Latin Mass was said secretly by "recusant" priests. Though no actual connection between them and the Abbey of Dore can be traced, it may be open to conjecture that the Abbey was the source from whence they were obtained. Whether this be so or not, their interest apart from their origin, seems to warrant the printing here of their description, which is taken from the guide issued by the South Kensington Museum.)

This interesting and unique collection, now in the South Kensington Museum, was found in an oak chest in a farmhouse at Abbey Dore, belonging to H. M. Gwillim, Esq. They are supposed to have come into the family through his great-grandmother, who belonged to the Vaughans in Herefordshire. Their history is unknown, but they were probably used by a Roman Catholic priest ministering to his flock in the district. The mention of pesthir in a fragment of a letter found in the box, suggests that they were used by one of the Franciscans established at that place (not far from Abbey Dore) in the 17th and 18th centuries. The collection includes a complete set of vestments and *necessaria missal*, with the exception of the Amice and Chalice and Paten, which would, no doubt, be carried separately by the priest himself. The objects are of various dates, but some of them have probably been in use continuously since before the Reformation. The whole collection, after having been exhibited on loan since 1884 was bought in 1901.

BOX FOR WAFERS with cover, cylindrical in shape, of willow and pine wood ; still containing fragments of large wafers. Inside are two pieces of paper, one from a Latin theological work and one from a manuscript letter, roughly cut to fit the box.

Height 2in., diameter 3½in.

PAIR OF CANDLESTICKS of turned lignum vitæ ; the moulded shafts screwing into the dome-shaped bases. *Late 17th or early 18th century.*

Height 4½ in., diameter of base 3in.

CRUCIFIX OF GILT BRONZE, with emblems of the Evangelists (that of St. Matthew missing) in coarse open-work on medallions of dark-blue enamel at the ends of the limbs : the central figure is attached by three nails. The edge is garnished with leaf



croquets : an engraved diapered band runs down the middle of the limbs, and the back of each medallion is engraved with a heraldic rose. The lower end has been roughly shaped to fit a socket : the crucifix was probably originally intended for alternative use as a processional or altar cross. *15th century.*

Height  $13\frac{3}{8}$ in., width 12in.

CUSHION of Italian late 15th century green figured velvet : probably used to support the missal on the altar.

Length  $9\frac{1}{2}$ in., width  $3\frac{1}{2}$ in.

FRAGMENTS OF A CHALICE COVER (?) now reduced to shreds, of pink and brown silk damask : there are remains of an edging of plaited silver-gilt thread and spangles. The original shape, date, and use can no longer be made out with any certainty.

Length of skein of shreds, about 18in.

PALL of black velvet, with cross and border applied in braid of brown linen and cream-coloured silk.

About  $5\frac{1}{4}$ in square.

SMALL PANEL of purple velvet, embroidered with silver-gilt and silver thread, silver strips and spangles : in the centre is a cross, with the initials E.L. on either side. The original use is unknown.

Length  $3\frac{7}{8}$ in., width  $2\frac{7}{8}$ in.

CORPORAL (?) of fine linen, with a small cross embroidered in the centre with black silk.

Length 10in., width  $9\frac{3}{4}$ in.

PURIFICATOR (for wiping the Chalice) of fine linen, with a small cross embroidered in one corner with cream-coloured silk.

Length  $17\frac{1}{2}$ in., width 8in.

COVER of linen, with three parallel inserted bands of coarse pillow-made lace ; perhaps for covering the other altar-linen, or for a credence-table. *17th century.*

Length  $13\frac{1}{2}$ in., width  $12\frac{1}{4}$ in.

BURSE OR CORPORAL CASE, made up from portions of orphreys embroidered on linen with silver-gilt thread and coloured silks. The subject on both sides represents the Coronation of the Virgin, enthroned beside Christ, who is blessing her : on one side the figures are on a diapered gold ground under part of a foliated canopy ; on the other the background is largely repaired and made up with other fragments. The lining is of linen. *Late 14th century.*

About  $8\frac{3}{4}$ in. square.

ALTAR-CLOTH of linen, with three inwoven bands of blue linen thread near either end, each forming two rows of small squares. *16th or 17th century.*

Length 10ft. 9in., width  $18\frac{3}{4}$ in.

SUPER-ALTAR (Mensa) of dark-red fresh-water limestone (purbeck marble?) rectangular in shape, the edges drilled, possibly for the purpose of fixing the slab in the frame. There is no trace of a *loculus* for relics.

Length  $8\frac{1}{2}$ in., width 6in., thickness  $\frac{3}{4}$ in.

FRONTAL of greenish-brown satin, with a close pattern of slashes between diagonal stripes. *16th or 17th century*

Length 3ft. 10in., width 3ft. 8in.

ALB of plain linen, wide at the hem, having a circular opening at the neck and straight sleeves with narrow cuffs.

Length 5ft. 3in., width, including sleeves, 6ft. 6in., width at hem 5ft. 1½in.

STOLE of Italian late 15th century brocade, woven in blue silk and silver-gilt thread : the ends are wide with pointed corners, made up with fragments of English embroidered velvet. The lining is of printed linen.

Length 8ft. 5½in., width at ends 8½in.

MANIPLE of Italian late 15th century brocade, woven in blue silk and silver-gilt thread : the ends are wide with pointed corners, made up with fragments of English embroidered velvet. The lining is of printed linen.

Length 3ft 9¾in., width at ends 8¾in.

CHASUBLE of Italian late 15th century dark-blue figured velvet : woven on an orange satin ground with horizontal rows of lobed compartments, separated by leafy and flowering stems and containing radiating devices of pomegranate pattern. The orphreys are embroidered on linen with silver-gilt thread and coloured silks, with figures on a diapered gold ground under architectural canopies. On the back is Christ on the Cross, with two angels carrying chalices, and the Holy Ghost above as a Dove : St. John the Evangelist with a cup : a prophet. On the front : a prophet with scroll : St. Thomas with a carpenter's square : Moses with a rod and the Tables of the Law. The lining is of printed linen with a black pattern of straight and wavy flowering stems on a mauve ground : the same lining is used for the Stole and Maniple, which were probably made up at the same date. *Early 16th century.*

Length 4ft. 1in., width 2ft. 5½in.



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